

THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Poetry.

Spiritual Resurrection.

BY REV. GILES P. HAWLEY.

"Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. 6: 4.

In the semblance of His trials
I would be tried;
In the likeness of His dying
Be crucified;
I would have my carnal nature
Nailed to the cross;
I would have my selfish feeling
Know naught but loss;
I would have my pride of self-will
Shed many a tear;
I would have unholy passions
Pierced with a spear;
I would hear about the dying
Of every sin,
That the life of Jesus may be
Where shame hath been;
I would see a resurrection
Out of living death;
I would have the life eternal
Quickened by His breath;
Not like the fabled Phoenix
Would I arise
On golden-colored pinion
Cleaving the skies,
But like the Christ of Judah,
Man without sin,
Life full of grace and goodness
Growing within,
Out of the depth of ashes
Where sin hath died,
Where the old evil nature
Was crucified:
Thence would I see my spirit
Rise out of strife,
And walk this world of joy in
Newness of life.

Notes.

"POLICY," says Thomas Fuller, "consists in serving God in such a manner as not to offend the devil."

I HAVE a good deal of respect for the old woman who, in the time of war, started out with a poker when the enemy was approaching. She was asked what she could do with that, and replied: "I can show them which side I am on."—Moody.

A MINISTRY that pleases everybody may well suspect itself. Look at the doctrines we preach—human depravity, our Lord's true Deity, the atonement on the cross, the personality and work of the Holy Ghost, the need of every man, the most amiable and cultivated, of being regenerated, the Bible the sole rule of faith, denial a part of true Christian living, retribution on the impenitent, the obligation of the Sabbath, and all this with a worship conspicuously plain and free from showy and meretricious decoration. Make all this palatable to "society," the "world," everybody? No, this whole message tramples on the pride of human intellect; it belittles the boasted culture of the time, and it is, if understood, in direct opposition to the "life" which we are being persuaded to import and servilely copy from Paris.

"Then what am I to do?" one may say. Go on and preach these truths, only more clearly, firmly, tenderly. "But what if people leave me?" Yes, some will leave you and go to churches they like better, assigning various reasons for the same. That is their matter. Yours is to preach for the saving of men, not for the keeping of them in pews. "But cul-

tivated and well to do people will quit the church." Let them. It is so much the worse for them. Remember Paul's words, "Not many wise, mighty, noble are called." "But it is a pity they should not be saved." Certainly, but it is by the truth they are to be saved, and you are the teacher of the truth. "But I may set them against it." Yes, and if your spirit is bad you will be very guilty in so doing.

But if yours is a right spirit, then your ministry will be like Christ's, which irritated and drove off not a few, especially the ritualists and the intellectual kind. "For judgment I am come into this world, that they which see not might see, and that they which see might be made blind."—Dr. John Hall.

Communications.

For the Messenger.

The Financial Condition of the College.

The question is sometimes asked whether the funds of Franklin and Marshall College are safely invested and whether the College is paying expenses, or running into debt. To these questions most satisfactory answers can be given. There is no corporation more careful of its sacred trust than the Board of Trustees of Franklin and Marshall College. Its Finance Committee is composed of the very best men for the work entrusted to them, with Hon. A. Herr Smith as chairman, successor to Hon. Thomas E. Franklin, deceased. And the Board and the Church are greatly indebted to Mr. Jacob Bausman for the able, cautious, and safe manner in which he has filled the office of treasurer. Not a cent of the endowment has at any time been risked or lost. All the securities are first class, the Finance Committee and the Treasurer preferring to draw moderate dividends to running any risk for the sake of realizing higher rates of interest. For all who are acquainted with the financial management of the Board no such statement as this is needed, but we give it for the satisfaction of such as may not enjoy this acquaintance.

In regard to the second point, we may add that the college has no debts and it is not running into debt. The income is sufficient to pay all current expenses. Why then is the Church asked to endow the Presidency? The reason is plain. It is well known that in the earlier years of his presidency Dr. Nevin served the college without salary, drawing salary only for his services in the seminary. When the present incumbent was elected it was without a stipulated salary, also; although the Board has generously voted him an allowance of several hundred dollars yearly, drawn from the funds of another professorship. This arrangement with the Theological Seminary has enabled the Board to support one additional professor in the college faculty, in return for which, in part at least, the seminary is allowed to occupy lecture rooms in the college building. But the death of the beloved and venerated Dr. Nevin raised the question whether respect for his memory and regard for his work for the college do not require the endowment of the chair he filled, so that the president of the college, whoever he may be, may devote his whole time and labor to the duties of that office independent of the seminary. This reasonable request is made now both as a tribute to the memory of Dr. Nevin and for the greater efficiency of the college faculty. That chair being endowed the college faculty will have all its positions provided for beyond any contingency.

Thus it will be seen that the financial condition of the college is in all respects satisfactory and secure. The amount given as necessary for the endowment of the presidency, \$40,000, yielding an income, at present rates on safe investments, for his salary, of \$2000, may seem large, but it must be borne in mind that the partial retirement of Professor Wm. M. Nevin and the continuance of partial salary for him, together with the strengthening of the faculty by the appointment of an adjunct

professor in the department of English Literature, will require some additional funds, and if the \$2000 may appear too large for the president, a portion of it will be required, and used for a time perhaps, to defray this additional expense. The able and popular adjunct professor consented to serve for a year on half salary, but this cannot continue longer without being increased. In order, therefore, to provide for all requirements this sum is asked, and if it is raised the college will be able to maintain its enlarged faculty without running into debt. This is certainly a very moderate and reasonable amount to ask from three large and wealthy Synods. If properly distributed among the churches, counting at the same time on liberal contributions from some wealthy friends of the college, it can certainly be raised without being a burden. It would indeed be humiliating if the fervor and zeal manifested, and deservedly, in the historical epoch of the Centennial and semi-centennial of the college should expend itself and fail to raise this sum.

As regards the other objects set before the Church, the one is of extreme necessity, viz., the erection of a scientific building for the purposely mainly of a chemical laboratory. Prof. Stahl has fully and ably stated this necessity. But this object requires no large sum. From ten to fifteen thousand is a small minimum, and it is to be hoped that some wealthy friend of the college, or a few such friends, will cheerfully provide for this pressing want, even on a somewhat more liberal scale than is indicated by the lowest sum required. With the elegantly equipped Daniel Scholl Astronomical Observatory, erected mainly by the munificent donation of a lady, and this contemplated scientific building, the college will be amply provided to carry forward the scientific department according to the requirements of the age, and abreast with the best colleges of the country. We have here the some \$50,000 or \$55,000 as the minimum asked for in this Centennial year. Is it too much for the ability of the Church? Dickinson College raised \$100,000 in the Centennial a few years ago. Heidelberg College at Tiffin, Ohio, raised \$50,000 in \$60,000 a year or two ago for one new building, mainly within the bounds of one Synod, the Ohio Synod, about equal in numbers to the Potomac Synod in the East. Is it then too much to ask from the three Eastern Synods, embracing perhaps two-thirds of the membership of the whole Church, and at least four or five times the strength of the Ohio Synod, the sum of \$60,000 as the outcome of the Centennial Thanksgiving Celebration?

Was there not still another want named by the Alumni? Yes, but not a necessity in the same sense as the other two objects named. A fire-proof Library Building, for libraries, museum, cabinets, &c., would be a great addition to the buildings on the campus, and serve a very important purpose, one part of which would be the securing for the college one of the best museums in the State, valued at five thousand dollars. This is quite worthy of being erected and named the Memorial Library Hall, by some one who might thus consecrate the memory of a departed friend, or erect a monument to a family name. But if this is not done the college can wait.

Let us make sure at least of what is so necessary that the college cannot but suffer for the want of it.

But there is the seminary scheme! Yes, that was fairly projected and endorsed by the Synods before the Centennial year came round. We hope it will also be realized, and without delay at least one new professorship be successfully endowed, and if the Potomac Synod is the party to do that, she may be excused for lessening to that extent her donation to the college; but discounting that, the Centennial objects can still easily be realized. The Lord, in His providence, sent this Centennial epoch to the Church, and "time and tide wait for no one." It is an opportunity that will never again come to this generation. Long before another Centennial returns all now living will have gone to another world. What is to be done must be done

now. May the Lord incline the hearts and hands of all to do their part according to their ability, and the Centennial work will be done, and well done!

T. G. A.

For the Messenger.

In Memory of the Departed Rev. Jacob Klingler.

Translated by F. F.

Departed this life on Saturday the 20th of November, 1886, the Rev. Jacob Klingler, in the city of Upper Sandusky, after a short illness. The death of this dear Bro. was as sudden as it was unexpected, and fills many hearts with sadness.

On Sunday Nov. 14, in company with Dr. Vogt he attended evening service. Service over and having returned home, his friend accompanying him, family worship was held, at which Dr. Vogt led. This ended, all rose to their feet, but he remained in a kneeling posture and became speechless after he had uttered these last words: "I shall soon be better;" and then fell into a stupor in which he remained until he died a painless and peaceful death.

His burial took place on Monday 22, following. Three Reformed and ministers of other denominations took part in these solemn services.

Jacob Klingler was born, July 21, 1818, in Jackson Township, Perry Co., Ohio, and attained the age of 68 years, 4 months and 29 days. He only received a common school education for a higher order of education he had the will and the head but not the means, but by faithful self-application he acquired considerable knowledge. He was married in his native place on the 25th of Aug., 1838, to Miss Susan Strubel, who bore him 9 children, 6 of whom yet remain and with their mother mourn the death of our dear brother. Bro. Klingler was regularly ordained by the Reformed Church and preached his first sermon in Redding, Perry Co., Ohio. At this place he labored several years.

When he had reached full manhood he studied and acquired a knowledge of the German language and was able to converse and preach in the same with fluency and acceptance to his hearers. He served, therefore, also mostly mixed congregations in which English and German were required, but his last charge was altogether English.

In the year 1852 he removed to his new farm three miles west of Ada, Hardin Co., Ohio. Owing to the uncultivated state of the soil and his large family he was obliged to labor much with his own hands as well as serve several congregations in Hardin and Allen counties. After his resignation of Allen Co. charge, he served some congregations in Hancock Co., and later the Upper Sandusky charge in Wyandotte Co., he remaining resident on his farm near Ada. After 12 years residence here he removed with his family to Upper Sandusky and there devoted all his time and strength to the up-building of this charge. He entered upon this field as missionary ground and resigned it a self-supporting charge of two strong congregations with two handsome brick churches, one in the town and the other in the country.

He removed from Upper Sandusky to Stoutsville, Fairfield Co., Ohio, where he was yet active five years. Here he became afflicted with kidney disease and this made his regular gospel ministrations impossible. Returning to Upper Sandusky he supported his family by keeping a flower and tree nursery, but remained true to the Reformed Church, and he sought to advance her interest in various ways to his life's end.

His last words: "I shall soon be better," are now realized. He is "better," better off in heaven. Dr. Vogt in his funeral sermon, pronounced him a pure and good-hearted, benevolent and conscientious man. Bro. K. sought in his ministry, not self nor earthly gain, but he denied himself ever and served his Lord humbly. Though gentle and kind he was characterized by firmness of sentiment against all the chances of love or hatred from his opponents.

Men like him are much needed in our times, in Church and State, for a humble,

faithful and kind man has gone home in the dear departed one. His memory will abide in honor with us.

P. Gr.

—Reformed Kirchenzeitung.

For the Messenger.

Why this Discrepancy in the Number of Ministers?

According to the Statistical Summary, gathered from the statistical tables of the several District Synods, there were 801 ministers in the Reformed Church of the United States last autumn. But the Register of Ministers, as given in the almanac published by the Reformed Church Publication Board of Philadelphia, last October, gives the names of 855 clergymen—a difference of 53. The other Church Almanacs, for 1887, give about the same number, we believe. Whence comes this discrepancy, or difference of more than fifty ministers? How does it occur that there should exist so great a variation in numbers? Where does the fault lie? Which is right? Or, are both wrong?

After a careful inquiry and examination of the matter, the following facts are found to exist: In the almanac the names of licentiates, about twenty in number, are included in the Register of Ministers, and very properly, we think, being designated as such. Some of the Classes and Synods count their licentiates, whilst others do not. The Synod of the Potomac counts its licentiates, as may be seen from its Minutes. But so far as said Synod is concerned it makes very little difference, as there is only one licentiate's name recorded in its statistical tables, who is a member of the Maryland Classis. For some cause or other the Virginia Classis failed to enroll the name of its licentiate, James W. Myer.

In the Synod of the Reformed Church in the United States, or the mother Synod, as it is often called, between fifteen and twenty names are not counted in its general summary, mostly marked as licentiates. This is also the case, in a less degree, in some of the other District Synods. Article 58 of the Constitution directs that "every Classis shall transmit a statement of the number of its preachers, etc., to the Synod, along with its minutes. Preachers certainly include licentiates.

Another source of the discrepancy referred to is caused by the careless and irregular dropping out of a number of names from the Classical rolls, as published in the minutes of some of the Synods. For instance: the Kansas Classis dropped from its published list of ministers the name of Rev. J. W. Rauch, before he was received by the Virginia Classis, to which he had been dismissed. The Iowa Classis did the same with the name of Rev. D. P. Lefever, dismissed to the Maryland Classis. Other cases of a like nature could be pointed out, if deemed necessary. Northern Illinois Classis failed to enroll and count the name of Rev. S. L. Runkel, though received from the Iowa Classis. If it is the duty, as declared by the Constitution, of every Classis annually to transmit to the Synod a copy of the minutes of its last stated meetings, if such have taken place, and likewise to transmit a statement of the number of its preachers, it is but natural to suppose that any modification of its list of preachers, as made by any special meeting held subsequent to the stated or annual meeting, should be given as thus modified. Had this been done, the difference would certainly be less.

On the other hand, some ministers' names are given as belonging to different Classes and even different Synods. For example, Rev. L. D. Steckel's name appears as a member of the Schuykill Classis and also as Levi D. Steckel, a minister of the West Susquehanna Classis, thus being reported as pastor of two different pastoral charges and a member of two Classes. Such a record, to say the least, is defective, and ought to be remedied in some manner.

Rev. John W. Love's name is found in the ministerial list of the Westmoreland Classis, Pittsburgh Synod, and also of the Kansas Classis, Ohio Synod. This, however, may be a case that perhaps could not

well be avoided, as he may have been a member still, constitutionally speaking, of the former Classis, when the Pittsburgh Synod met in September, but have been regularly received by the latter Classis, between the time and the meeting of the Ohio Synod, in October.

We feel satisfied, that the number of ministers given in the almanac register is by far nearer right than the number 802, as reported in the statistical summary. A few names of ministers who had passed into other denominations, should not appear in the almanac's register.

Any one who has paid any attention to the matter must be aware of the difficulty of securing a perfectly correct list or register of the clergy of the Reformed Church. The number, however, given in statistical summary of the Synods is certainly considerably too small, whilst that of the almanac is probably too large by a dozen or more names. Let an earnest effort be therefore made to correct both lists and the difference complained of will be found to be greatly eliminated when the next almanac and statistical summary make their annual appearance.

W. M. D.

For The Messenger.

Kansas Mission Notes.

After preaching in Emporia on Sunday, March 13, I left at midnight and went with train to St. Joseph, Missouri, where I arrived at half past eight A. M., and at 9.50 took the St. Joseph and Grand Island railroad train for Nebraska, passing Wathena where we have a German congregation, and lunch at Hiawatha where is one of the oldest Reformed churches in Kansas. Also passed through Sabetha where Rev. G. A. Lohman resides and serves several congregations in the country. It was a pleasant day's ride. On the train I met a family who were on their way to Oregon. The grandmother accompanying them was eighty years old. A few weeks ago she had come alone from Illinois to Kansas. Now she desired to visit several children in Oregon.

At 7.45 P. M., I arrived at Fairfield, Clay Co., Neb., and as I came ahead of time, Bro. Wm. Stuft was not at the depot to meet me. He lives two miles in the country. It was a dark night, but I started to walk to their home, although advised by some town people not to undertake it, for I might get lost. But without trouble I found the place, having been at their house two years ago. It was also a surprise to them, that I found the place without once asking. Hardly any landmarks as guides and in danger of walking against wire fences, against which I guarded in the use of a cane.

The church question was at once discussed, and at a late hour after religious services, we retired for the night, to rise next morning and breakfast before day light when Mr. Stuft took me to Fairfield and at 7.50 I took the train for Hastings, a growing city of nearly 10,000 people. Here I at once started out to find some Reformed people whose names I had, and called on four families in different parts of the town, each one supposing there were no other Reformed people in the city, and was surprised when I told them I had just called on some.

At 11.30 I took the train for Inland, arriving there at 12 and was met at the depot by Clarence Groff, son of Squire E. S. Groff, formerly of New Holland, Lancaster Co., Pa. Mr. Groff who is county surveyor of Clay county was from home, engaged in surveying and platting a new town on a new railroad. In the evening, by previous arrangement, Mr. Groff's daughter Anna and her husband, Wm. Sheetz, a Reformed member, formerly at McConnellsburg, Fulton Co., Pa., called to spend the evening, a part of which was devoted to religious services and the baptism of their two children. For two years these people have been anxiously waiting for me to attend to this sacred rite. We can well imagine their joy in now having the blessed opportunity of consecrating their children to the service of Christ.

The next morning, Mr. Groff, junior, took me four miles east where we called on Daniel Besmonds, also Reformed members from McConnellsburg. Their want of the Reformed Church often makes them feel dissatisfied, especially so from the fact that all their neighbors are foreigners, of some six or seven different nationalities. I also baptized their two children. I advised them to sell out and move to a Reformed settlement, or where our church is organized. Took dinner at Mr. Sheetz's. They live in a combination dwelling of dugout, sod-house and frame building and is indeed very comfortable and convenient. It is plastered and white-washed, with water and drain pipes through the house, the spigot above the dish bench, and indeed has the appearance of city convenience. Let no one suppose that these dugouts are not comfortable.

At 3 in the afternoon, I took the train at Inland and returned to Hastings, where I called on J. B. Cessna, Esq., formerly from Bedford, Pa., and a graduate of Franklin and Marshall college. According to a previous invitation I took tea with them. They are now members of the Presbyterian church. After supper I took a walk through the city and called on Rev. Hickock, a blind Presbyterian minister who preaches regularly in the country and was then filling the chair temporarily of one of the professors at the Presbyterian college located at Hastings. Mr. Cessna has been very successful in his law practice since coming to Hastings.

Through Mr. Cessna I became acquainted with a number of prominent citizens of Hastings. In a conversation with Mayor Alexander I ascertained that Hastings has seven churches but eight saloons. Nebraska has high license. These eight saloons pay each \$1,000 annually as a tax or license. The mayor said he was striving to make it \$1,500, but at the same time declared that high license did not accomplish the desired object, and he expressed his preference for the Kansas law of prohibition as the only means of stopping drunkenness. I was glad to hear this, for we, in Kansas, believe our law to be the best, and are satisfied with the results it is accomplishing.

Late in the evening I went with train to Grand Island where I remained all night. After a short canvass of the town next morning I returned with train, crossing the Platte River which seems to be several miles wide, made up of channels and islands; passing Hastings and Fairfield I next stopped at Edgar, and by private conveyance drove 18 miles to Nelson, the county-seat of Nuckolls County, where a settlement of Bedford County Reformed people is found. I was just in time for dinner with E. W. Imier, now county judge. Also had a long consultation with J. H. Wetzel and Mr. Geiszel two Franklin and Marshall boys who are practicing law here, and Mr. Geiszel is also the coroner.

Five or even eight years ago would have been the proper time for the Reformed Church to organize here. It would not be too late even now if we had a good man to spare to locate here. Our people have means and could give considerable support right from the beginning. Besides there are several other towns not far off where Reformed members reside, which the pastor could supply. Last summer the Burlington & Missouri Railroad built through Nelson and this summer the Rock Island will build through. I visited all the Reformed families of Nelson during the afternoon and in the evening drove 9 miles north and remained all night with Joel Hiser, who for 40 years has been a subscriber to the MESSENGER and who reads it too, for I found him well posted on what happens throughout the Church. He has lived a number of years in Nebraska, but says he never saw a Reformed minister in Nebraska until I called to see them, and furthermore, that in the last 38 years only four Reformed ministers had called at his house, viz: Riable, Weber, Cort and now myself. For a number of years he resided in Iowa, where his 3 daughters united with the Church under Rev. Cort. These are now married and have left the parental roof. They reside in the neighborhood, some 5 or 8 miles away. It was indeed a blessed privilege to converse on Church matters with this aged couple.

Early the next morning I left and drove nine miles to Edgar, where I took the morning train and went to Marysville, Kansas, in the neighborhood of which I ascertained, two years ago, the names of about thirty families of Swiss descent. I then reported the fact through the MESSENGER, calling the attention of the German Mission Board to this place. But as it was not looked up, most of these people have now united with the Lutherans, who have since started at Home Station, and with the Evangelical Church. After a few hours' investigation I returned with the next train to Hanover, where I spent about two hours. This place is predominantly Catholic, judging from the large church they have here. From appearances this place must have been a great beer place before Kansas prohibition went into effect, inferri g this from the large number of saloons which are nailed up.

I next went to Washington and remained all night with the family of Justice J. B. Baumberger, Reformed members, formerly from the Tulpehocken charge. Called on several Reformed families, most of whom have united with other churches. There would be at least 25 Reformed members here, if they would all unite. Several families are from Westmoreland County, Pa. They asked me to stay and preach for them, but another engagement prevented me. Next forenoon I returned to Hanover by train, and changing cars I proceeded to St. Joseph, Mo., where I arrived at 5.30, and by invitation took supper with Mr. Charles H. Shafer, a brother of Rev. S. B. Shafer. He furnished me with a number of names of Reformed people. St. Joseph is a city of 40,000 people, yet we have no church here. Golden opportunities are slipping from us every year in the mission work for want of means and ministers. That night I returned to Topeka, arriving at midnight, and preached on Sunday to our little band of faithful Reformed people, and then returned home; having been gone but one week, and traveled about 800 miles. Unsolicited the St. Joseph and Grand Island Railroad Company furnished me with a pass, and thus for over 500 miles of this trip I had no expense. As all passes are supposed to expire by April 1st, and have already received notice to that effect this, trip was made more hastily than I intended to make it. I am certainly under many obligations to this company for their courtesy, for through this trip I was enabled to accomplish a good deal of work for the church I represent. These investigations and acquaintances pave the way for future work, and acquaintance is necessary before preaching engagements can well be made.

D. B. SHUEY.

Behind every mountain lies a vale.

Family Reading.

The Soul's Easter.

BY CAROLINE B. LE ROW.

"I know that my Redeemer liveth!"

I sang the words through tears.

Happy, I thought, the heart that so believeth,

To whom the Christ appears.

How many of these worshippers who listen

To the sweet words I sing,

Feel half my helplessness, or dream what

anguish

Such joyful words can bring.

For me His grave remained sealed and silent.

I watch and wait in vain;

And yet I sing, "The Lord indeed is risen,

I know He lives again!"

So through the organ's grand, victorious

music,

The songs of faith and praise,

My soul went crying for some help from

heaven,

And light on darkened ways.

Ah, sure that cry reached farther than the

singing.

My soul was strangely stirred;

There came an angel, peace and patience

bringing,

As if the Lord had heard.

Again I sang, "For He to-day is risen!"

O Christ, my own at last!

In that triumphant, resurrection anthem,

From death to life I passed.

Happy the heart, in truth, that so believeth,

In faith and joy I say.

I know, indeed, that my Redeemer liveth,

And rose that Easter day. —Advance.

The Peace of Easter Evening.

BY EDWARD A. RAND.

We hear much about Easter morning, but has not Easter evening its peculiar lesson? Have we forgotten that story in the gospel about the first Easter evening? It has been such a wonderful day—Jesus risen from the dead and Jerusalem in excitement over that ruptured tomb. And wherever the disciples look, on every side, one vast, gloomy circle of Jewish hate confronts them, angry eyes that look such scorn, voices bitterly denouncing them. Close the doors, then, and shut in the trembling disciples. Are the doors fast? Bolt them. None can enter. But look! Nobody can say where or how it was done, but a Presence has entered the room. So strange, the glances of a human form suddenly, coming out of the empty space, till a face, a body, a man is before the disciples. The daze of some glory may come with this appearance. The disciples shrink from it. They may be turning their faces away, when suddenly a voice is stilling them with its music, a voice whose "Peace" in blessing had thrilled them off before, but can it be Christ's? No, it is an illusion, some one may be saying. Their faces may still be averted. But look, John, James, Peter! He is holding out His hands. He is pointing at His side. He seems to be saying, "Look at my credentials!" There, in hands and side, is printed the crimson story of Calvary. It is He, their risen Lord. Is it any wonder that they were "glad"? Easter evening must have gone out in such peace. When the disciples left that room, far up the heights of the stars, above the earth whitened by the moon, deep down in their hearts, must have been the hush of the Saviour's peace.

Is there not the blessing of the Easter evening peace for our hearts? Especially appropriate is it to some season of trial. It may be when, for principle's sake, we are compelled to stand alone. The world has withdrawn itself from us, and there are closed doors between it and us. Lo, in our seclusion, even as the three Hebrews saw a Fourth One in the glare of the furnace, and the disciples at Jerusalem the evening of the resurrection-day saw the Saviour, so to us is manifested the Saviour's peace.

It may be some hour of temporal adversity that has come to us. The world may not hate us. It may even pity us, but it cannot help us. We are alone. True it is that joys ought to separate us unto God as much as trials. To feel God's touch in some personal blessing, in the gift of health or friends, when He may unveil to us a summer-glory, when out of the hidden depths of infinite being He gives to the parent the life of a child, ought not all this to close the doors and seclude us to a thrilling realization of Christ's presence? We shall be thus affected if our hearts are sincerely appreciative, away down in the depths of our natures. Too often, though, our human hearts are like shallow ponds; and how disturbed they are by a rough wind! It is adversity's hard hand that generally closes the doors, but when closed, lo, the Saviour's "Peace be unto you." A Christian man told me that when God had stripped him of his poverty, when his health had failed him, then on his bed he found the Saviour in a strange peace. Behind those shut doors was a hidden blessing.

I can see how old age can bring us an Easter evening blessing. We are all Attics generally. We have the Greek dislike of old age. And yet these declining years, when ambition has run out its noisy race, when the fragrance of the flowers of

worldliness may cease to win us, when the pilgrim's loads of temporal care may have been dropped, when the things below cease to beckon and do now withdraw, and the things above come closer and whisper to us, then in such isolation from the world, how restful is the Saviour's presence. An evening's quiet, a night's still refreshing after a busy day, it is a fitting threshold to eternity's joyous portal.—Selected.

Not Self, but Christ.

There is more pulp than pluck in a great deal of what passes for piety. It is an audacious attempt to get a free ride to heaven in a drawing-room car, with plenty of select company and good fare on the road. "Will Dr. A.—be in his pulpit to-day? Will the music be up to the mark? Is it likely to clear off? Then I'll try to go to church to-day." With such a soliloquy on Sabbath morning, how much grace is there likely to be left after the wear and tear of the week?

The piety that Christ smiles upon, is a piety that will stand a pinch and face a storm; that would rather eat an honest crust, than fare sumptuously on unholy gains; that gladly gives up its couch of ease to rally off on its mission among the outcasts; that sets its Puritan face like a flint against fashionable sins. We talk glibly about "taking up a cross," but a cross is intended for somebody's crucifixion. On Calvary's Cross we know full well Who bled away His precious life. On our cross, self is to be the victim. Paul the heroic was emphasizing the fact when he commanded Christians to mortify their members which are upon the earth. The American Revision of the New Testament hits the sense of this passage more accurately: "Put to death your own members," etc. Loyalty to Christ often demands the plucking out of the right eye, and the amputation of the right arm. The sublime glory of Abraham's offering, really was that he was willing to thrust the knife through the very heart of self. O it is not the taking up; it is the giving up that makes a strong, athletic, heroic Christian. —Theodore L. Cuyler, D.D., in The Evangelist.

The Sanctified Sepulchre.

There was a time when the tomb was a terror to men. In the olden days of human helplessness death was the supreme calamity. It was the end of man—a dreadful end, that every one sought to flee, yet none could ever escape.

How different is it now! Since that first resurrection morn, when in the early gloaming the loving Marys went to shed bitter tears over the spot where He, the Beloved, had been laid, and were met at the tomb by a shining, bright Angel with the joyous announcement, "He is not here; He is risen!" the grave is no longer an object of dread; death is no more a calamity; no more the end, but the beginning of life. Hope is forever written over its portals. The stone of despair is rolled away. Its dark and gloomy shades have fled, and the living forms of bright Angels of Light illumine its chambers and fill the grave with a heavenly radiance.

"Are you not afraid to die?" was asked of a little sufferer, by the tearful mother on whose bosom his drooping head reclined.

"Afraid, mother?" he exclaimed as in wonderment he lifted his great eyes to meet her yearning gaze. "Afraid? How could I be; did not the dear Saviour lie in the grave? Where He has lain it must be sweet to rest."

And there was that in his look, far more than in his words, that made that mother well-nigh ashamed of her tears, and turned the fountain of her grief into a tender gladness and thanksgiving. She felt that she held one of the very angels of the resurrection even there in her arms. Nor would she ever after speak of her boy as dead. "He has gone to the Saviour," she would say. "He is with Christ, which is far better."

It is true the feeling with which we contemplate the human resting place between earth and heaven is not one of carnal pleasure and gladness. It is deeper than that. It is no mere ebullition of the surface-sensibilities; but an abiding, calm and peaceful conviction, that remains strong and unmoved even though the weakness of the flesh cause the lips to quiver with pain and the eyes to overflow with silent tears. It is the Hope that is born in Faith and Love—the precious possession of the undying soul not of the corruptible flesh alone. And it was brought to men first from that tomb in Joseph's garden. But on how many a grave of loved ones has it not since caused its sweet flowers to bloom! In how many chambers of sorrow since has it not shed its light abroad!

By no Church as such is the impression of the resurrection so abidingly harbored as by ours. When modern innovation and ostentation has not been allowed to crowd it out, it shows itself in the simple yet not sombre solemnity of our funeral services. And even before, in the last hours of the departing ones, when amid hymns of calm resignation and peaceful confidence, the eyes are closed and the freed soul is wafted to its spirit-home on the songs of hopeful trust, amid the prayers of faith and love of those who remain behind—there is nowhere anything to suggest the dread and fear of death, or bitter lament and repining at his entrance. But with a deep and tender soul-joy at the great gain of the departed one, the loss of the bereaved

is sought to be kept in the background. And then in the peculiar light in which we regard our "God's acres," it is ever kept prominently before the heart that "The body rests in hope," that the sting of death has been removed, and the victory of the grave forever taken away by Him who is the Resurrection and the Life. Because He lives, we shall also live. Not a place of despairing, weeping—a place for hopeless mourning—are our "cities of the dead;" but a fair garden where bloom and blossom brightest flowers of hope, where lives the unflinching evergreen, where amidst all that reminds of life, of eternal life and not of death, we often repair to hold sweet converse and communion with the spirits of those gone before, and with one another in Christ Jesus, through whom they and we are all one body—one Church of the living God. They are the grain that has been reaped and is already garnered on high; we, whose ears are not yet full, are left standing yet awhile—a few years, or a few hours, we know not which, and then, too, shall be taken home to Him and to them.

"God's-acre!" Yes, that blessed name imparts Comfort to those who in the grave have sown.

The seed, that they had garnered in their hearts,
Their bread of life, alas! no more their own.

Into its furrows shall we all be cast,
In the sure faith that we shall rise again;
At the great harvest, the angel's blast
Shall winnow, like a fan, the chaff and grain.

Then shall the good stand in immortal bloom,
In the fair gardens of that second birth;
And each bright blossom mingle its perfume
With that of flowers that never bloomed on earth.

—Moravian.

Christ Wielding the Keys of Death.

"I am He that liveth and was dead; and behold, I am alive for ever more, Amen; and have the keys of hell and of death." The risen Saviour is the speaker; one who becoming partaker of flesh and blood for our sakes, subjected Himself to the experience of a cruel and bitter death, and yet one who is now triumphant over death in all the incorruptibility of a glorified body. Ah; that old, well worn theme, death—a theme which finds an echo in every heart, because it must have an echo in every experience; a theme which sends us back at once to the urgencies of a real need, and the sympathies of a common humanity. Ah! that old note of discord, which ever since the fall has marred all the harmonies of earth, that cloud which has sailed overhead to intercept all the false lights of time and space! Stand still now in spirit and think that the door is unclosing for thee, and that the great things of eternity are about to be revealed to thy apprehension. A solemn moment! flesh and blood thrill with awe and fear like the apostles at the transfiguration, as they enter into the cloud; but if thou art a sincere believer and follower of Christ, He is here, and the light of His countenance shall stream into thine eye, and the divine music of these words shall break upon thine ear, "I, the Resurrection and the Life, even I, have the keys of Hades and Death." —Edward Meyrick Goulburn, D.D.

Roll Away the Stone.

So, while the grasses are springing fresh in the fields and on the lawns, and the buds are swelling and the flowers are opening, and the forests are using the subtle chemistry of light and warmth and April showers and softened earth, to re-create a waving foliage, and the birds are coming back to sport and sing on every branch, it may well be ours to roll back every stone, and let the Christ, too deeply buried, we may be sure, in the unbelief and coldness of our hearts, come forth into newness of life. At the glad Christmas time we think not only of how He, the Son of God, came to us, clad in the robes of flesh, to be at once our Brother and our Redeemer, but we think how, in every human soul, this same Son of God, with His light, and purity, and love, and joy, ought to have re-incarnated, so that He may be seen walking still a mong men and in men. At this glad Easter time it is well for us to think not only of that far-back morning, which was lighted up for all the world, when the divine Sleeper arose and came forth because there was no power in the grave to hold Him, but of the many ways also in which He can come into new resurrection in us. He wants to rise in us, and be our life. Let Him forth. Roll away the stone of sin. Roll away the stone of doubt. Roll away the stone of indifference. It is not good—it is infinitely bad—to have the possible Christ who might be in us, making and keeping us forever, ennobling our thoughts and our lives, inspiring us with sublime hopes, and filling us with great joys, sepulchral in our souls, and this stone against the door sealed with selfishness and scorn. Roll away the stone. —Dr. F. A. Noble.

The Value of a Helpmeet.

When a man becomes a widower he soon learns what the financial worth of his wife was to him. When he is compelled to hire the food cooked, the garments made, the washing and ironing done, he finds that about one-half of his income is

required to meet these outgoes. Who saved this expense before? Let the cold fingers and the silent lips in the graveyard bear testimony. The family purse should be as accessible to a faithful wife as to the husband. What man would consent to be a partner in a company in which his brother partner should alone have control of the company's funds? There is no one thing more degrading and depressing to a hard working wife than to feel that she must beg like a tramp for every cent she spends beyond her food, which as truly belongs to her as though she earned it as a domestic or shop girl.—*New England Farmer.*

Heroic Work.

The clever wife of a professor in a Western college once wrote as follows in one of those confession books where people put down their opinions on all sorts of subjects, in answer to the question: "What is your idea of a heroine?" "An educated American woman who does her own housework."

Such a woman surely is a heroine, and she is not often appreciated for her full worth. She is not at all to blame that the family income is not what her tastes require. Very often no one is to blame, for the servant comes and goes a good deal according to her own sweet will in many households where she is afforded as an economy of the strength of the wife and mother.

But, because the average servant's course is so erratic, there are liable to be deplorable interregnums in a house where only one maid is kept, and then the head of the household must put her own hand to the helm, and get the meals, and make the beds, and take care of the rooms, and look after the children, and do the mending and receive callers, and attend church and club meetings, and school graduations, and do the season's shopping and sewing, and answer her letters, and bake for company, and entertain her neighbor's guest at tea, and do other little things which come up in the home and outside of it, none of which she is expected to neglect. Truly she is a heroine if she gets through a period of this sort and comes out of it sane and serene.—*Record.*

They Never Strike.

There is one class of laborers who never strike and seldom complain. They get up at five o'clock in the morning, and never go back to bed until ten or eleven o'clock at night. They work without ceasing the whole of that time, and receive no other emolument than food and the plainest clothing. They understand something of every branch of economy and labor, from finance to cooking. Though harassed by a hundred responsibilities, though driven and worried, though reproached and looked down upon, they never revolt, and they cannot organize for their own protection. Not even sickness releases them from their posts. No sacrifice is deemed too great for them to make, and no incompetency in any branch of their work is excused. No essays, or books, or poems are written in tribute to their steadfastness. They die in the harness, and are supplanted as quickly as may be. These are the housekeeping wives of the laboring men.—*Exchange.*

Youth's Department.

Talking in Their Sleep.

BY EDITH M. THOMAS.

"You think I am dead,"
The apple-tree said,
"Because I have never a leaf to show—
Because I stoop
And my branches droop,
And the dull gray mosses over me grow!
But I'm all alive in trunk and shoot;
The buds of next May
I fold away—
But I pity the withered grass at my root."
"You think I am dead,"
The quick grass said,
"Because I have parted with stem and blade!
But under the ground
I am safe and sound
With the snow's thick blanket over me laid.
I'm all alive, and ready to shoot,
Should the spring of the year
Come dancing here—
But I pity the flower without branch or root."
"You think I am dead,"
A soft voice said,
"Because not a branch or root I own!
I never have died,
But close I hide
In a plummy seed that the wind has sown.
Patient I wait through the long winter
hours;
You will see me again—
I shall laugh at you then,
Out of the eyes of a hundred flowers!"
—*St. Nicholas.*

What the Easter Angels Saw.

BY JOHN T. MERCHISTOUN.

As the Easter angels flew to the rock-hewn grave on the eve before the Resurrection, they passed over a broad and goodly land whose name has come down to us as the Land of Fair-Seeming. You will not find this name on your school maps,

and indeed some who are skilled in the olden tongues have told me that the real name of the land was Panthanasia, and that it meant the Land of All Death. Whether that be so or not, I know that the angels paused for a moment in their flight to look at the scene below, and that no one since has seen what the angels saw on the first eve of Easter.

It was a fair land which the angels looked down upon. The light had not yet faded away, and the twilight fell softly on pleasant meadows and quiet rivers, and now and then a stray sunbeam sparkled in the water of the fountain as it broke murmuring and splashing on the rocks below. It was not often that such a hush came upon this land; for this was the dwelling place of pagan gods, and they were wont to hold high revel by day and by night in its beautiful groves and in its fair palaces. But to day there had been no reveling and no joy. Suddenly, on the afternoon of the day before, an awful fear had fallen upon the gods; and to day though none of them knew why, they were waiting with pain and terror for some great evil which they felt was coming upon them.

If you could have looked with the angels into the meeting-place of the false gods, you would have seen a strange sight. All the pagan gods were there of whom you read in your books at school, and some of whom the Bible speaks. I do not dare to tell all that you would have seen, for the false gods were also wicked gods, and when the people who lived there wished for an excuse to do evil, they said to themselves: "The gods whom we worship do these things, and why should we be better than they?" But you would also have seen many beautiful faces; for some of the gods who dwelt in the Land of Fair-Seeming hid their evil behind masks that looked well outside, and you would never have guessed what was hidden behind them, if you had not looked closely into them, and seen, looking out through them, the eyes of the same old Serpent who tempted Eve in the garden. Jupiter, who often came to the earth to deceive men and women, was there; and so also were Mercury, who tempted men to the love of gain; and Bacchus, who made them destroy their souls and their bodies with wine; and Minerva, who tempted the wise to be proud of their knowledge; and Venus, who made great promises to all, and who led them down to the gates of hell. And among these were gods who did not hide their coarseness and wickedness so cleverly: Baal, to whom human sacrifices were offered up; and Moloch, who delighted in the blood of little children; and Bast, the horrible cat-headed goddess of Egypt; and crowds of satyrs, half-goat, half-man, who mocked and jeered at all that was good and pure. And besides all these there were thousands whom no man could name; monstrous forms that looked like demons, whose malicious faces would have frozen the blood in your veins, and whose eyes, if you had but once looked at them, would make you feel as if you had been changed into stone. All these were gathered together in one place, and their faces were all turned in one direction.

As the two angels, who were soaring above, paused in their flight, the one touched the other and pointed to the false gods below, and said: "Brother, the time of the overthrow of this evil is nigh." He called him, Brother; for you remember that the angels of the Bible are always men, or youths; perhaps, because so many of God's messages to this wicked world must be borne by strong soldiers, rather than by meek and gentle women.

And the other angel looked down and said: "Yea, brother; before the dawn." As the angels spoke these words a great and bitter cry went up from the false gods below; for they heard what the angels said, and knew that the time of their fall was near. For although they knew before, that Jesus, the Son of God, had been taken by wicked men, and slain, they did not know what all that meant, and they had not looked for His resurrection. But now, when they saw the two angels speeding their way eastward, they felt that, in some way which they could not understand, the secret of their fate was hidden in the grave which the Roman soldiers were guarding at Jerusalem. And a great, shuddering silence fell upon them, as the darkness came down and the angels melted away into the distance.

But the angels did not slacken in their course, until, looking away before them, they could see three crosses standing out against the sky. Nor did they wait then, nor did they bend their course thither; but they flew, instead, to a rock-tomb, which was closed by a great stone, and

before which the soldiers were keeping guard. But the soldiers were asleep, and did not wake; and the angels hovered unseen over the great stone.

"We are in time," said one; and the other smiled and said gently:

"God's messengers are always in time."

And just then a great wonder happened, for the Lord rose unseen of any mortal eye; but the angels bowed down before Him, and the angel who had last spoken suddenly flew down and rolled away the stone, and all the earth round about was shaken as by an earthquake. And when the soldiers, startled out of their sleep by a sudden glare of light, looked up, they saw a terrible angel sitting on the stone, and straightway they became as dead men. But the eyes of the angel who sat upon the stone, and of the other who stood by his side, glowed like coals of fire, for they were looking far, far into the night, into the Land of Fair-Seeming. And they saw a great change pass over that land, but a greater change pass over the gods who dwelt in it. For all the beautiful masks fell away; and the face of each was seen in its ugliness, and the gods cursed each other, and fled howling away to the rocks and the caves. And no man, since that day, has seen the Land of Fair-Seeming, nor has looked in upon the reveals of the false gods, with all their wickedness and uncleanness and cruelty. So it happens that a Christian child, in these European and American lands of ours, can go into the fields and woods without fear of meeting these cruel gods and the hateful satyrs.

Years after, when two of our Lord's servants were carrying His message to a little town in Asia Minor, the people thought that two of their gods had come down to earth again, and they came before them with garlands and offerings. You can read how they found out their mistake in the Acts of the Apostles.

In Germany there is a lonely hill called the Venus Mountain, and the country people will tell you that heathen gods still dwell in it, and that sometimes they lure some careless huntsman into the mountain, to his infinite shame and ruin. This is only a peasant superstition, but it has a terrible truth for Christian folk who fall back into the wickedness which belongs to heathendom.

What I have told you is a parable; partly true, and partly a fable. But the truth which you may learn from it, and which every Easter day should remind you of, is that it is through the resurrection of Jesus that we, in Europe and America at least, have been delivered from the fear of the false gods. So, besides being a reminder of the resurrection, which we expect for ourselves and for our loved ones, Easter should also be a memorial of the resurrection of the world itself from darkness into light.—*S. S. Times.*

The Pearl.

In an interview with a pearl fisher by the Pall Mall Gazette, the following facts about the industry are to be found: "You will see," he said, "by these perforations in the back how many enemies the pearl oyster has," pointing to the back of the shell, which was much honey-combed. "If they succeed in boring clean to the flesh it is all up with the oyster. The theory of the pearl is that some foreign substance, a bit of grit or shell, finds its way within the harness, and the oyster, to avoid the irritating friction, begins the process of pearl manufacture by the peculiar secretion. The pearl is generally found in the beard. I need not tell you that the shells are highly valuable articles of commerce. When the opener has passed his hand in to feel for the pearl he throws it to the cleaner, who does his work, the shells are packed up in hogsheads, and when they arrive in London they are sold by auction in Mincing Lane to go to the manufacturer, for the shell has taken the place of ivory. The pearling season lasts from March to the middle of December, for in the summer months the hurricanes render this fishing impossible. The plan of operations is something in this wise: The fleet is distributed over the fishing-grounds, and one or two of them see to the supply of fresh water and stores. The mother ship generally lies at anchor in the bay, and the small boats leave her every morning, to go to their various grounds close by. At night they return with their cargoes. The decked boats go further afield, and bring the result of their labor at longer intervals. At certain times the mail steamer which calls at Freemantle ships the cargo, which comes home, the pearls themselves being sent through registered letters, and passing through post.

The pearl is the most aristocratic jewel. No one but the rich aristocrat can afford to own it. To be inestimable in its value a pearl should be perfectly round like a marble, pure and spotless. A black pearl is a rarity, and from a thousand shells you might obtain one. I suppose one of the Rothschilds has the finest collection of pearls in the world. Lord Tweedmouth comes second, and Lord Bristol is a close third. The fashion in jewels alters rapidly, though pearls always take the first rank. At present the emerald is the fashionable jewel, why I cannot say; then come rubies and sapphires; the diamond is but a common gewgaw. Every one can buy diamonds nowadays. I remember in 1870 diamond's cost £14 a carat. The price has fallen to £5, the result of too great a supply."

Home Duties First.

A girl of fourteen, who had lately been converted, asked God to show her what she should do for Him, and what was her special work. After praying for some time the thought came to her mind that she could take her baby brother, only a few months old, and nurse him for the Lord. So she took the charge of the child, and relieved her mother in the work and care of the little ones.

This was godly and Christlike. Home duties and fireside responsibilities have the first claim upon every child of God. We need not go abroad for work when God places work within our reach.

"The daily round, the common task," provides ample opportunities for serving God, doing whatsoever our hands find to do.

"Little words, not eloquent speeches; little deeds, not miracles, nor battles, nor one great heroic act of mighty martyrdom, make up the Christian life."—*Dr. H. Bonar.*

That Strange Voice.

In a recent sermon preached in New York a learned bishop related a strange incident. When the Rev. Dr. Tyng, who died a few months ago, was a young man some one wrote him a very provoking letter. After reading it the Doctor wrote a reply, filled with sharp and bitter words. He then started to mail his letter. On his way he heard a voice as if some one spoke to him, saying: "Stephen, that won't do!" Who spoke that sentence? Who gave that warning? Was it some kind friend who knew the young rector was out of humor, and that he had written some hasty words—words he would not write when cool or free from passion? Or was it some bird in the air, or some angel in the sky? How was it, boys and girls? Whence came that strange voice? Who can tell?

I can almost hear some of you answer, "conscience." That is exactly right. But what is that strange thing about us—that "inward monitor," which is called "conscience"? It is very hard to tell. We do not know exactly what it is. But we do know it is something that belongs to us—a part of ourselves.

Let me tell you a little story just here. An aged Christian was once asked by a scoffer (that is one who mocks at the Bible), "Where is your heaven, and how far is it from this world?" "Well," replied the gray-haired pilgrim, "I cannot tell just where it is, nor just how far from this world, but I can tell you one thing about it which I think is a great thing, and the main thing." "What is that?" asked the scoffer. "Well, sir," was the answer, "I can send up a prayer and get an answer in three minutes!"

Wasn't that a good answer? "O, yes," you say. So it was. It is much the same with conscience. If we are ever going to do wrong we shall get an answer quicker than three minutes! Yes, before we do the wrong act a thumping will be felt in the breast—a sort of knock at the door so that we almost speak right out, and say, "Who is that?" But we must give heed to this voice, or after a while we will not hear it at all.

What do you think the young preacher Tyng did? Why he just turned round, walked back to his study, fell upon his knees, and asked the Lord Jesus to help him write a more soothing letter. And He did! Yes, in less than three minutes, his prayer reached the throne of grace—passing sun and moon and stars in its rapid flight. And the answer came back almost as quickly as a thought.

Now, boys and girls take good care of your conscience. It is to be your daily and hourly attendant through life—a kind of "body guard." Night and day, at home or abroad, sick or well, this will be your guide. Don't betray this friend. If

treated well, you will have no better adviser. If treated ill—what shall I say? Why, just this: he will not advise, nor warn you at all. He will let you rush on to ruin. In the Bible (Hosea 4: 17) you will find this verse: it is dreadful, but true: "Ephraim is joined to idols: let him alone!" And that means, if any one is bent on his own ruin, and prefers to go that way, let him go on. But it is better to stop and listen to the voice of conscience. Better still to get down upon your knees and ask Jesus to keep you from all evil.

Ornaments of Algerian Women.

The dress of the Algerian woman hangs very loosely about the arms, which are always bare. Sometimes a red band, which passes in a loop over each shoulder and crosses at the back, where it is ornamented with little red tassels, keeps the dress closer to the figure. When the arms are raised, the loose drapery hanging through the loops has much the appearance of the full sleeve of the Italian peasant. Shoulder-pins are very much worn and are made of silver, often enriched with coral and enamels, resembling an Irish brooch. These pins are sometimes connected with a chain, to the center of which is suspended a little metal box, enamelled, and containing scent. On the head is worn a little peaked bonnet, like the French cap of liberty. It is made by doubling in half, lengthwise, a broad silk band, and sewing up one side. It is kept in its place by a second kerchief bound round and knotted behind. Many women allow their hair to wave free, or confine it simply with a fillet. A frequent ornament is a round silver brooch with an opening in the center crossed by a pin. Bosses of coral, as well as knobs of silver, which latter have a very pearl like effect, are dotted about it. They are effective pieces of jewelry, and with the sun shining on them glisten like moons. They are not adopted till a woman becomes a mother. On the birth of a girl, the brooch is worn between the breasts; on the birth of a boy, it is raised, and gleams above the forehead. When a wife is disobedient, and is beaten by her husband, the brooch is often undone by the woman and dashed to the ground at his feet. There is another head ornament, handsomer than this. It consists of a central silver brooch and side brooches above the temples, enriched in the same style, and with rows of silver gleaming semispheres completely encircling the head, and forms a glittering tiara fit for a princess. Necklaces are made of beads and coral, and also of cloves and sweet-smelling paste, but a handsomer and more characteristic sort is a row of square silver boxes, containing scents, strung together with pieces of coral.

Fruit From a Small Seed.

The child who, half a century ago dropped into the missionary box the one cent that was blessed to the conversion of a Burman chief sowed a seed that was "less than all the seeds." But it became a tree. A little tract, that cost just one single cent, fell into the hands of that young man, and he was so anxious to know its contents that he traveled from Burdwan, 250 miles, to Rangoon, on purpose to learn to read it. The Christian teachers soon taught him, and from the reading of that tract he arose with a new heart in his bosom; and went home with a basket full of similar tracts to distribute among his people. He was a man of influence, and crowds came to hear him talk and explain the Gospel as he had heard it. In one year 1,500 natives were baptized in Arracan as the result of his labors.

Pleasantries.

"Any bear about this neighborhood?" he inquired as he got off the train and leaned an \$800 breech-loader carelessly in the hollow of his arm. "The woods is full of 'em," said a citizen; "one of 'em bit my brother's leg off yesterday. Are ye loaded for b'ar, mister?" "No sir," replied the young man, hastily boarding the train; "I'm only loaded for rabbits."

If people were to write our language as carelessly as many speak it the result would be something strange. The clipping of familiar words, and particularly the huddling of as many together in a bunch as we can find breath to speak, make a curious language, as this will show! Specimens of boys' conversation like the following may be called short hand talking: "Warejgo lasnigh?" "Hadder skate." "Jerfind the ice hard'nood?" "Yes, hard'nough." "Jer goerlone?" "No; Bill'nJoe wenterlong." "How late jer-stay?" "Pastate." "Lemmeknow when-yergoin', woncher? I wanter go'nshow-yer howtskate." "Ficoodon't skate better'n you, I'd sell out'n-quit!" "Well, we'll tryerace'ansefyercan."

THE MESSENGER.

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TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the Office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication without affecting it.

We do not hold ourselves responsible for the return of unaccepted manuscript.

WEDNESDAY, APRIL 13, 1887.

Especially attention is called to the notice given by Dr. Gerhart, of the Anniversary of the Theological Seminary at Lancaster. Everything connected with any of our institutions at Lancaster during this year should be of great interest.

The speech of Prince Bismarck in the Upper House of the Prussian Parliament on the 23d of March, on Peace with the Pope, is so significant that we give it in full under the head of Religious Intelligence. Germany is pledged to the Vatican against the Socialists. It will be seen that Dr. Windthorst gets a slap. The intimation is that any opposition on his part can easily be overcome.

The accounts given by the secular papers of the way "society" has been keeping Lent, furnish a subject for study. Balls have been suspended for the time and amusements that are less gay have been substituted; but there has been very little real self-denial. There are many whose abstinence from pleasure reminds one of the new Lord Aylesbury. He went to a fox chase recently, but out of respect to his lately deceased grandfather, followed the hounds in a dog-cart.

The new realm which Christ opened to man when He brought life and immortality to light, does not inure to him simply as an individual. It is the realm of perfect society, and in the midst of our distractions here we may rejoice with the saintly Hooker, who went to heaven saying, "I am going from a world disordered and a Church disorganized, to a world and a Church where every angel and every rank of angels abides in the very place which God has appointed them."

"In New South Wales some Presbyterians have left the Church of their fathers because the General Assembly tolerates organs and hymns, and they wander into Episcopal and Congregational churches, where they have both." Exactly so; people often go to the very things they profess to flee from. That is generally looked upon as better than submitting to less of the same alleged evil at home.

The world was ignorant of life and immortality until Jesus Christ brought them to light, but it has always longed for them. And ever since the possibility of the resurrection of the dead was assured, by the fact that Jesus Christ accomplished it, men have never been willing to be cut off from its provisions. Any attempt to blot it out has proved disastrous in the extreme. The French infidels who wrote on the gates of their cemeteries "Death is an eternal sleep," were soon compelled to tear the inscription down in self-defence; for with the hopes and responsibilities of the future taken away, men sought a grim and cruel satisfaction in this life and the streets of Paris were stained with blood. Yes, it was just when men were so shut in upon themselves that they sprang at one another's throats, like tigers at bay, and the leader of the Terrorists was heard to exclaim, "If there were no God it would be necessary to invent one to keep the world in order!"

With all the apparent indifference of men to the subject, a like experiment would give us like results.

One of the most singular phases of the temperance movement has been the way in which the prohibitionists have lately fought hand in hand with the liquor men against high license. It is all very well to declaim against license of any kind as involving a wrong in principle, and to keep prohibition in view; but sometimes the defeat of an enemy must come as in a siege, by parallels and slow approaches, and undermining, and blowing up the works that cannot be taken otherwise. It is not always easy to shoot the tiger, and there will be more chances of doing so, if he is driven to close quarters.

The "Faith Cure" Run Mad.

In the course of church history a tendency has often shown itself at intervals, to take some statement of the Bible or some article of creed, and so overload it with human conceits as to entirely pervert its meaning. All the old heresies in regard to the person of Christ, for instance, have arisen in this way. As a rule, some neglected truth, or side of truth, has been seized upon, and not only emphasized beyond all proportion, but forced out of its proper relations. Thus the fact that the Second Advent of our Lord has been confounded with the death of individual men, or otherwise ignored, has more than once given an impulse to Millenarianism. Men have found that so much is said in the Scriptures about His outward personal coming to judge the world, that anything short of that will not satisfy them, and they are carried into the extreme of predicting the day and the hour, which is purposely hid from us. More than once have they dressed themselves in white robes and ascended the hills in full expectation of seeing Him appear in glory and all the holy angels with Him. Sometimes these misconceptions have been widespread, giving rise to sects which live on their theological vagaries a long time, and again they are narrow in their range and very ephemeral.

A remarkable illustration of this tendency is found in the *faith cure* people of the present day. Because the Bible says the prayer of faith shall heal the sick, these new apostles think there is no excuse for sickness. The miraculous power which Christ Himself exercised discriminately is to prevail universally. The law of mortality is to be entirely overcome, and the little matter of suffering and dying can be easily avoided if people are not too stubborn to go to faith cure establishments at sea side resorts.

Some of the people who are carried away by this one idea have worked themselves up to a kind of Donatistic zeal, and as might be expected, they are pronouncing severe judgments upon those who do not fall in with their peculiar notions. Dr. Buckley, editor of the *Christian Advocate*, in an article published in *The Century* for March, says:

"Families have been broken up by the doctrine taught in some of the leading faith homes that friends who do not believe this truth are to be separated from, because of the weakening effect of their disbelief upon faith, and a most heart-rending letter has reached me from a gentleman whose mother and sister are now residing in a faith institution not far from this city, refusing all intercourse with their friends, and neglecting their most obvious duties in life."

Dr. Buckley takes from a paper published in Newark, N. J., in the interest of faith-healing, such paragraphs as these:

"Death.—Three of the richest men in Ocean Park, N. J., have died. Faith-healing has been taught in the place, but was rejected by them, so death came."

"Charleston, S. C.—A few years ago the Holy Ghost sent me to preach in that city. But they rejected the gospel and me. A wicked man shot at me and tried to kill me, but God saved me so that I was not harmed. . . . But I had to leave Charleston, and do as the great Head of the Church said: . . . 'When ye depart out of that house or city, shake off the dust from your feet.' Earthquake, September 1, 1886; one half the city in ruins. It has a population of about 50,000. Ye wicked cities in the world, take warning! God lives!"

The *Presbyterian* after quoting these expressions, gives another instance of unhallowed presumption on the part of these people which is more remarkable still. It pronounces a judgment on an illustrious Christian man who has recently been taken to his reward.

It appears from a periodical called "The Kingdom, A Monthly Journal Devoted to Full Salvation and the Deep Things of God," and edited by R. Kelso Carter of Chester, Pa., in the interest of faith-healing, that the lectures delivered in this city by the late Dr. Archibald A. Hodge in 1885-6, were construed into an attack upon Mr. Carter's theories. At any rate, Mr. Carter looks upon Dr. Hodge's removal from earth as a providential interference to prevent any further mischief in that direction. That seems to have been prayed for, and Dr. Hodge's death is now regarded as an answer to the prayer. When it was announced that Dr. Hodge was to repeat his lectures at Orange, N. J., a meeting was held in Philadelphia to "ask God either to stop the lectures or to destroy the effect of those portions which contended against His truth." Mr. Carter adds in his editorial:

"A few weeks after we received a brief note from the gentleman in South Orange, saying, 'Dr. Hodge is ill, and cannot deliver his lecture on "Miracles." Two days after we picked up the morning paper and saw that Dr. Hodge was dead. He had delivered two lectures of the course, and was to give the one on "Miracles" when taken sick so suddenly. "Prayer Cure" was to immediately follow, and "Sanctification" was to be given later on.' * * * 'The above are simple facts. We do not dogmatize, even in thought. We have no covert insinuations to make, but plainly declare our belief that, in spite of the fact that Ingersoll is alive, we are convinced that God often finds some of His dear children so blind to the truth that He takes them to heaven in order to get their own eyes open, and to take them out of other people's way.'"

Comment upon this seems unnecessary. It is as true now as when the Apostles wrote it that the "prayer of faith shall cure the sick," but the fanaticism of those who pervert this promise and bring God's word to such false tests must be an abomination in His sight.

The Reformed Quarterly Review.

Contents of April number, 1887. Article I. The Ethics of Wealth. By Rev. C. Z. Weiser, D. D. II. The Location of the Valley of Baca. By Rev. David Van Horne, D. D. III. The Ground of Moral Obligation. By Rev. Samuel Z. Beam. IV. Personal Opinion of Jesus. By Rev. A. A. Phanstiel. V. Daniel's Prophetic Stone. By Rev. I. E. Graeff. VI. The Divine Immanence. By Rev. S. N. Calender, D. D. VII. The Significance of the Centennial of Franklin and Marshall College. By Rev. F. K. Levan, A. M. VIII. Richard Rothe. By Charles S. Starbuck. IX. Notices of New Books.

We have not been able to read the articles mentioned above and will not be expected to give an analysis of them; but the subjects are all interesting and the names of the writers give assurance of very able treatment. The general character and quality of matter furnished in the *Review*, from time to time are its best commendation. In the notices given of it by impartial critics its ability is conceded; and we cannot see why our ministers do not labor to give it a wider circulation. In very many of our congregations there are at least two or three laymen who would be interested and profited by reading it, and we hope it will be carried along this year as an important factor in the educational interests of our Church.

The Time to Act.

Shakspeare says "there is a tide in the affairs of men which taken at its ebb flows on to fortune." For everything there is its own appropriate time. We believe there are many persons in the Reformed Church who have thought, if not fully decided, that at some time or other, "at the proper time," perhaps they are saying, they will do something for our oldest college. We respectfully suggest to all such persons that the present is the most appropriate time to make their contributions. Divine Providence has made the epoch of the Church is now celebrating. God, in His providence, has watched over the fortunes of the college which, through one of its branches has existed now through a hundred years, and through another branch fifty years. Surely it was not by chance that the fortunes of Franklin College waited long years unused, until just in the time of her need Marshall College came into their possession and became by the union Franklin and Marshall College. If we can recognize a providence in the founding of Marshall College, surely there was no less a providence in its preservation through this union. In this college the Church, and the friends of education among the Germans, have invested their funds, often, no doubt, at great sacrifices. These funds have been most carefully and safely invested, so that in all the past not a dollar has been lost. It is all now entirely safe and bringing an income sufficient for the present wants of the college. It is not a doubtful investment.

The college is no longer an experiment. And now at the close of a century this kind providence challenges the Church with the question whether, considering all the Divine favor shown to this college in the past, you will provide for its increased wants and its increased usefulness in the future. The Church is growing, it is lengthening its cords and strengthening its stakes, it is extending its missionary operations in far off heathen lands, while the

college has been training its missionaries. The missionaries Gring, Moore, and Hoy, all received their college training in its halls. Can we now say, it is enough, we shall cease to contribute to its future work? Would not that be like hiding our talent in a napkin and burying it? And if we do that may not the Lord remove from us His favor and blessing? Surely for an institution which He has protected and prospered so long He has still more and greater work to do for His Church and kingdom in the world. And this means that those who now have means should contribute their proper share, so that the sacrifices of the fathers in the founding of the college may go on bearing precious fruit.

And now is the time to give in order that the gift may be truly effective. That which is given now, when others are giving, will be doubly effective. Remember the college is starting out on another century of work for the Church. If you wait your gift may stand alone and be of comparatively little value, whereas if it is given now it will go to swell the aggregate, with which great things may be done. If it is said, this college has already received large sums, that is a Scriptural reason why you should contribute now, for "to him that hath shall be given, and he shall have more abundantly." The fact that it already has a good foundation is a reason why you should give to aid in building upon that foundation.

Remember that the three Eastern Synods have sanctioned this centennial celebration. Shall we come up to this celebration with empty hands? Surely the Lord will require a *thank-offering* when we come to celebrate His goodness during the past hundred years. An institution that has stood the test of a century may surely commend itself to the confidence of the Church! Let that which is given be given promptly and cheerfully, without being urged and pressed, for "the Lord loveth a cheerful giver."

The Medico-Chirurgical College.

Philadelphia so noted for its medical schools is now sending out its annual crop of young doctors. We notice that the Medico-Chirurgical College is coming rapidly into public favor. Its faculty is made up in large part of men who have had experience in the older institutions, and who have started the new one not through caprice or rivalry, but because they think there is room for it and with a view of raising the standard of medical education. Its effect upon the University of Pennsylvania and the Jefferson College is said to be stimulating. Among the younger professors, we find Dr. A. S. Gerhard who graduated at Franklin and Marshall College in 1863 and delivered the alumni address before that institution in 1885. Dr. Gerhard has already made a fine reputation among his colleagues as a lecturer, and his prospects of usefulness are very bright. The commencement exercises of the Medico-Chirurgical College were held on the 7th inst., after which the Alumni Association met at the Colonnade Hotel, heard an address by Dr. Dudley S. Reynolds of Louisville, and held a banquet.

Communications.

Close of the Winter Term of Franklin and Marshall College.

Only one term more, and that only ten weeks long, is left of the year which closes the first century of our college life, counting from the founding of Franklin College in 1787. During this long period of time, and the half-as-long since Marshall College was founded at Mercersburg, generations of professors and students have come and gone, among the former men of great eminence, and now full positions of great honor and responsibility in public and private station. It is but right and proper, therefore, that we of the present day should feel that we tread upon holy ground, and look back with veneration and enthusiasm to the record which they left behind them. At the same time we feel encouraged to think that the spirit of the fathers is actively present in the sons, and that the terms and years of college life to-day bear witness to zeal, industry and ability not unworthy of the past, and hold out the promise of even greater achievement and wider influence in the future.

Senior Orations.

We have only a short recess over Easter without a regular spring vacation. The winter term ended on Wednesday; the spring term begins with the regular college work on Tuesday, April 12. As a fitting close to the work of the term, the second half of the Senior Class delivered their Senior Orations in the college chapel. It will be remembered that the first half of the class closed the

fall term in the same way. Mr. A. H. Roth- ernel, who is at present absent from college, delivered his oration a few weeks ago. The speakers, with their subjects, were as follows: J. C. Noll, Pleasant Gap, Pa.: "James Buchanan."

Harry Cessna, Bedford, Pa.: "The Gratitude due to the heroes of the Civil War." George W. Richards, Maxatawny, Pa.: "Philanthropy." J. L. Roush, Madisonburg, Pa.: "The Search for Truth." E. G. Russ, St. Mary's, Pa.: "The Last Days of Alexandria." N. H. Saxman, Latrobe, Pa.: "Woman in Politics."

J. G. Schucker, Moselem Springs, Pa.: "Milton." The orations were thoughtful, well-prepared productions, and they were spoken in an easy, pleasant manner, so that this last exercise of the term was a thoroughly enjoyable entertainment. After the delivery of the orations, President Apple, in a few fitting and well chosen words, referred to the coming centennial celebration. He spoke first of the heritage of the past, the great interests and precious inheritance handed down from Franklin College on the one hand and from Marshall College on the other. He then briefly described the present condition of Franklin and Marshall College, its advantages and prospects. Finally he explained the aim and purpose of the celebration and showed how much of its success depends upon the professors and students, upon the living representatives of the work and teaching of the college. His words were, as they always are, to the point, and left a deep impression.

A Course of Instruction in Elocution.

It was agreed last summer between the College and Seminary authorities that a Professor of Elocution should be secured to give the students of both institutions instruction in this important branch. Accordingly, Rev. J. O. Miller, D. D., acting for both College and Seminary, in connection with the Faculty, made arrangements with Prof. Silas J. Neff to have this project carried into effect. Prof. Neff has just finished his course of instruction successfully, and it is to be hoped that the time is not far distant when elocution will be regularly included in the curriculum of both institutions.

Courses of Lectures.

Besides the delightful meetings of the Ciosophic Society, to which reference has been made in your columns from time to time, there has been a good deal of life and activity in social and literary matters among the students during the present season. The theological students and the Young Men's Christian Association of the College have conjointly held a series of very interesting missionary meetings, which were largely attended. Able addresses were made by Rev. J. Max Hark of the Moravian church, Rev. A. C. Whitmer, Rev. Theodore Appel, D. D., etc., and a great deal of interest has been awakened. The Young Men's Christian Association has also inaugurated a course of lectures, some of which have been delivered and others are to follow. The first of the course was delivered by Rev. E. R. Eschbach, D. D., of Frederick City, Md., on *My Trip Across the Continent*. The second, by Rev. D. Ernest Klopp, D. D., of Philadelphia, on "Odds and Ends" and "The Three Great C's." Dr. Eschbach's description of his trip was exceedingly interesting. He was very happy in style of composition and delivery, and grew real eloquent in setting before his hearers in glowing colors the wonderful scenery of our great country. Dr. Klopp's lecture, as the title indicates, was of a different nature. He took first a number of isolated incidents, facts and anecdotes which he held up before the audience like pearls on a string, and with his easy, happy and forcible delivery, kept his hearers closely interested in the thread of discourse, making many a good point as he proceeded, until with characteristic earnestness and eloquence he unfolded the laws of the "Three Great C's": Conduct, Conscience and Character.

Both lectures were listened to with the closest attention, and the professors and students of both college and seminary feel greatly indebted to the learned lecturers for the pleasure and profit which their able productions afforded. May they soon come again! R.

April 7, 1887.

A Trip to Kittanning.

On the 28th ult., I left home for the above named place. In the evening at about six o'clock, the beaming countenance of the pastor loci greeted me at the depot. I was soon ushered into his pleasant and cheerful home and made welcome. In the evening I preached for him to an interesting and attentive audience.

The next day at two o'clock, P. M., the Mission Board of Pittsburgh Synod convened, according to announcement, in the church. There were present Revs. Pontius, Schick and Bowling. After devotional services the Board proceeded to reorganize—a duty which it failed to do at the close of the last meeting of Synod.

Rev. R. C. Bowling was elected president; Rev. J. H. Prugh, secretary, and Rev. John M. Schick representative to the Executive Council of the Tri Synodic Board.

From all the missionaries of the Synod, with one exception, reports were received and considered.

The Board also resolved that, inasmuch as, by a process of retrenchment, a number of points were abandoned, there ought to be an advance made in taking up the large amount of undeveloped territory within the bounds of Synod. A committee was therefore appointed, consisting of Revs. J. H. Prugh and R. C. Bowling, to visit Tarentum, Freeport and Allegheny City. It is to be hoped that this committee, at its earliest convenience, will visit these places and succeed in establishing a mission at each point. It is a sad fact that they have been so long neglected. Hope, "better late than never," may afford some comfort under the circumstances.

After the work of the Board was finished, "the unruly member" was heing-Schicked and therefore it fell to my lot to preach again for Bro. Bowling in the evening.

The Kittanning charge is in a prosperous condition. The pastor is an energetic and active worker; is holding services in the congregation in town this week, and will also observe Passion week, to close with the Easter communion. Hope he may have quite an ingathering. SIGMA.

Missionary and Educational Convention.

On Wednesday evening, 30th ult., a missionary and educational convention was held in Zion Reformed church, Hagerstown. There were present Revs. Dr. J. W. Santee, of Cavetown, A. C. Geary, of Keedysville, C. Cort, of Greencastle, Pa., L. G. Kremer, Dr. J. S. Keiffer, and Dr. Keedy, of Hagers town.

After prayer by Rev. Dr. Santee, Rev. A. C. Geary was elected chairman.

The presiding officer, Rev. Mr. Cort, and Rev. Dr. Santee discussed the topic—"Our missionary work, and how to cultivate a missionary spirit in the church and Sunday-school."

The second session was held on Thursday afternoon. Revs. L. G. Kremer, C. Cort, J. C. Bowman, of Hanover, Pa., and Dr. Keiffer discussed the subject—"The Church's need of an increased number of ministers and how to meet this demand."

In the evening Mr. Geary conducted devotional exercises. "Our theological seminary—its relation to the progress of the Church, and the need of its better endowment," was discussed by Rev. J. C. Bowman, superintendent of the theological seminary fund, Rev. T. F. Hoffmeier, of Middletown, Maryland. Classis representative of the seminary fund, and Rev. C. Cort.

On Friday afternoon Rev. T. F. Hoffmeier, Rev. S. S. Miller, Professor G. C. Pearson and Dr. Keiffer delivered addresses upon "Franklin and Marshall College—its history; its services; its claims upon the Church."

Rev. S. S. Miller conducted devotional services at the evening session. The subject of discussion was—"The Centennial of Franklin and Marshall College in June—its significance, and how it ought to be observed." Rev. C. Cort, Dr. Santee, Rev. Mr. Miller, Rev. Mr. Geary and Dr. Keiffer delivered addresses.

The convention adjourned to meet in Boonsboro in May.

Church Reopening.

On March 27th, amid a happy and grateful throng of devout people, the Jerusalem church, at Schuylkill Haven, was reopened with appropriate religious services. At the morning service Rev. A. R. Bartholomew, of Pottsville, Pa., preached in the German language, and in the evening Rev. Prof. M. H. Richards, of Allentown, Pa. An informal service was held in the afternoon, at which Revs. Richards, Strunk, Croll and Bartholomew made edifying addresses. This substantial brick edifice, built about ten years ago, during the pastorate of Rev. Jacob Kline, had never been beautified by the hand of the artist. We understand the frescoing shall be the last contract of the well-known painter, Seiler, of Reading, and we feel he has done a work which alone would reflect great credit to his name. The Crucifixion scene, in the recess, immediately attracts the eye and impresses the worshipper with the solemn truth: "This is none other than the house of God and this is the gate of Heaven." Revs. W. Donat (Reformed) and E. Smolt (Lutheran) are the earnest pastors in charge of a well-meaning people. The beautiful church, no debt, the large audiences, the excellent singing, the soul-stirring remarks, and the expressions of good will, should cheer these noble ministers in doing still greater works for Christ, the Lord.

A. R. B.

Our Missionary Work in Japan.

In the "Andover Review" of March, 1887, we find a reference to our Mission work in Japan in an article by Rev. Edward A. Lawrence on "Some Principles of Church Development in Japan," where, in speaking of the Christian union in Japan, he says:

"At this 'called' meeting other business was transacted, but to me the significant feature of the occasion was the reception into Presbytery of the native church in Tokio, which is the outcome of the short but excellent work of the German Reformed Church in the United States. This was the last of the churches to be thus received, and the act therefore consummated the union. The native churches of the following five missions are now one: The North and South Presbyterian, the Dutch and German Reformed and the Union Presbyterian Church of Scotland."

The Allentown Female College.

The spring term of this institution will begin on the 18th inst. Thus far eighty-seven (87) students have been enrolled since the beginning of the academical year. The anticipated accession at the opening of the spring term should increase the number to one hundred. The greatest aggregate attendance was ninety-nine (99).

The health of the students and teachers has been good. We may say that there has been no sickness at all in the school since the opening of the fall term.

"How about finances?" Answer, Good for this year. Owing to the liberality and activity of S. A. Butz, Esq., the vice-president of the Board, who is also chairman of a special committee appointed to collect funds, the debt on the institution has been diminished about twenty-five hundred dollars within a year. Mr. B. says that it must come down fifteen hundred more before the summer is around.

Last Sunday a week, the President of the College preached a sermon on the mission of woman in St. John's Reformed church, Dr. S. G. Wagner, pastor, in connection with which the claims of the college were presented, when a basket collection was taken up, which yielded for the college treasury about one hundred and forty dollars. Similar substantial assistance has been promised from other congregations in this section of the church.

What might be called a trifling bit of assistance from each and all upon which this institution has a legitimate claim, would place it in most comfortable working order, and make it a credit to the cause of Christian female education.

Death of Mrs. D. U. Wolff.

The Lebanon papers bring to us the sad news of the death of Mrs. Alice C. wife of Rev. D. U. Wolff, of Myerstown, Pa., which occurred on the 29th ult. The heartfelt sympathy and condolence of the church certainly go out to Bro. Wolff in this his sore bereavement. Obituary next week.

Church News.

Stated Clerks of Classes and Pastors will oblige us by sending such items of News as will be of interest to the Church.

EASTER INGATHERINGS.

Pennsylvania.

Philadelphia. — Emanuel's (German). — Rev. J. B. Kniet, D.D., pastor. Confirmations 23.

Trinity, Rev. D. E. Klopp, D.D., pastor, confirmations 13, certificate 7, total 20.

Christ, Rev. J. Crawford, pastor, confirmations 4, certificate 3, reprofession 2, total 9.

Reading. — St. Paul's, Rev. B. Bausman, D.D., pastor, confirmations 31, certificate 11, reprofession 2, total 44; alms, \$75, object, home missions.

Fogelsville. — Ziegel's Congregation, Rev. W. A. Helfrich, D.D., pastor, confirmations, 20; alms \$44.08, object, Bethany Orphans' Home.

Rebersburg. — Tylersville Congregation, Rev. J. Dotterer, pastor, confirmations 11; alms \$6.16, object, Wichita University.

Slatingsburg. — Frieden's, Rev. W. J. Peters, pastor, confirmations 20, reprofession 2, total 42; alms \$18.00, object, home missions.

New Holland. — Rev. D. W. Gerhard, pastor, confirmations 5, certificate 1, total 6; alms \$12, object, home missions.

Ohio.

Columbiana. — Rev. J. H. Bamberger, pastor, confirmations 12, certificate 5, reprofession 1, total 18; alms \$43.01, object, beneficiary education and home missions. Sunday previous, collection for local purposes, \$60.50.

Tiffin. — Grace Church, Rev. H. H. W. Hirschman, D.D., pastor, confirmations 8, certificate 9, and reprofession 3, total 20. Congregation now numbers 135, a gain of 100 since organization.

New York.

Buffalo. — Rev. J. H. Dieckman, pastor, confirmations 54, certificate and reprofession 30, total 84.

Pennsylvania.

Hamburg. — The spring communions of this charge, Rev. G. W. Roth, pastor, closed on Sunday, April 3d. At Shoemakersville it was celebrated on the 13th of March. This congregation is doing well. At Port Clinton the congregation was organized last fall. Six new members were added this spring by confirmation. The communion was celebrated on the 27th of March, with 35 guests. In the Hamburg congregation, special services were held during the week preceding the Holy Supper, and preparatory to it. In these services the pastor was assisted by some of his neighboring brethren: Revs. B. Weiss, O. H. Strunk and R. S. Appel. A class of fifteen catechumens was added to the congregation by confirmation. The communion was held on the 3d of April. All these services and communions were well attended, and the season was one of spiritual refreshing.

St. Petersburg. — The people of St. Petersburg, Pa., gave their pastor, Rev. Samuel Z. Beam, a nice little surprise on Saturday, March 26th. A number of the members and friends gathered into the parsonage and held possession of it from 10 o'clock A.M. till after 10 P.M., after which they came into possession of the house and with it a good supply of provisions and some money, for all of which the pastor is heartily thankful.

Berlin. — Zion's Charge. — Rev. A. J. Heller has accepted a call to Zion's Charge recently vacated by Rev. J. S. Wagner. He will enter on his duties about May 1st, next.

Harrisburg. — Salem Church. — Rev. W. F. Faber has been elected pastor of Salem's Reformed church, Harrisburg, Pa., to succeed Rev. W. H. H. Snyder.

Line Mountain. — The Salem's Reformed congregation of the Line Mountain Charge, Rev. A. S. Stauffer, pastor, had a most refreshing communion on Sunday, the 27th of March. The number of communicants was large. On the Saturday previous, 27 persons were received into the full communion of the church by the solemn rite of confirmation. The class presented the pastor with 43 dollars, for which he is truly grateful. Everything seems encouraging to the pastor.

Clerical Register.

The P. O. address of Rev. D. B. Albright is changed from Womelsdorf to Orwigsburg, Schuylkill county, Pa.

Commencement of the Theological Seminary.

May 12th, 1887.

The Theological Seminary of the Reformed Church, Lancaster, Pa., will celebrate the Anniversary on Thursday evening, May 12th, commencing at 7.30, in the college chapel. Oral examinations before the Board of Visitors begin on Wednesday morning. The written examinations before the Faculty begin on Tuesday, May 3d, at 9 A.M.

E. V. GERHART, President of the Faculty.

Postscript.

The authorities of the institution permit members of the senior class during the summer vacation to do missionary work, to supply vacant churches under the direction of Classis, or to be assistants to pastors. Members of the middle class are granted a similar privilege.

Some students have already been engaged

for such work during the summer months. There are others who desire to be thus occupied. For further information, address the President of the Faculty.

E. V. G.

Notice.

The Board of Visitors of the Theological Seminary will hold its annual meeting in the college building at Lancaster, on Tuesday, May 10th, at 3 o'clock P.M. The transaction of business. The members of the Board are as follows: Revs. A. H. Kremer, D.D., D. M. Wolff, S. G. Wagner, D.D., C. F. McCauley, D.D., C. G. Fisher, E. R. Eschbach, D.D., J. F. Snyder, W. R. H. Deatrich, J. O. Miller, D.D., T. C. Porter, D.D., A. E. Truxal, and the undersigned.

THEODORE APPEL, Secretary.

General News.

Home.

April 22d is Arbor day, and any one who can do it should plant a tree or flower.

The new administration of Philadelphia has commenced in dead earnest to root out concert dives and gambling shops.

Nineteen lives were lost by a mine explosion in the Indian Territory. A body of flame a hundred feet high belched from the mouth of the shaft, killing six men by the concussion and suffocating thirteen.

On Friday last, Mr. John Wanamaker inaugurated the co-operative system by which his employees will share in the profits of his great establishment. A circular setting forth the terms and conditions of the new arrangement was issued to them engaged in the store. The amount distributed during this year Mr. Wanamaker thinks, will reach \$100,000.

Foreign.

Prince Alexander of Battenberg has again declined to be re-elected as ruler of Bulgaria.

It is stated that Emperor William will present to the Pope a splendid jeweled tiara, on the occasion of the latter's sacerdotal jubilee.

The Swiss Government have resolved to act vigorously against the Socialists and Anarchists whose recent activity is thought to be calculated to disturb the peace of the State.

The attempts of the agents to compromise with the Irish tenants on Lord Lansdowne's estates have failed, and the work of evicting all who refuse to pay the rents demanded will be resumed about April 20th.

The Pope has forwarded to the French Government proposals aiming to bring about an understanding with France with reference to the establishment of diplomatic relations between the Vatican and China.

Revolutionary proclamations issued by the military sections of the Nihilists have been seized at St. Petersburg and Gatchina. It is reported that a dynamite shell laboratory has been discovered at Cronstadt, the manager of which, a student, committed suicide.

The Governments of Germany and Austria will imitate the action of the Government of Russia in declining to take part in the Paris Exhibition of 1889. The *Kreuz Zeitung* and the *National Zeitung*, in editorials referring to the Paris Exhibition, both urge that it would be an act of impropriety and an act of danger to the monarchies of Europe to do anything tending to glorify revolution.

Acknowledgments.

Foreign Missions.

Received at Harrisburg from March 5, 1887, to April 2d, 1887, both dates inclusive.

O. T. Taney, supt. St. Vincent's Ref.

S. S., Spring City, Pa., \$24 00

Rev. L. Brugger, from S. S. Zion's Ref.

church, Boeger's Store P. O., Osage

county, Missouri, 6 50

Rev. H. Dieckman, Titusville, Pa.,

contributed, viz., Mrs. Theo. W.

Reuting, 5.00; Friend of Missions,

2.00; for Miss. Letters, 30 cents, 7 30

Charles H. Martin, Baltimore, Md.,

from East Baltimore Mission school,

Rev. D. Rothrock, Kittensville, Pa.,

for "Missionary Letters," 30

Elder Henry Wirt, from Emanuel's

Ref. church, Hanover, Pa., for aid

in purchasing lot and building in

Sendai, 100 00

Rev. S. M. Roeder, Elizabethtown, Pa.,

for "Missionary Letters," 30

Rev. S. W. Seeman, Thornville, Ohio,

from Mr. Thomas, 5 00

Charles H. Gutelius, M.D., Millinburg,

Pa., for Seminary in Sendai, 5 00

D. B. Mauger, treas. Goshenhoppen

Classis, viz., Rev. L. K. Evans,

30.00; Rev. L. J. Mayer, 48.63; S. S.

of Good Shepherd, Boyertown, Pastor

Mayer, 20.00, 98 63

Rev. Geo. P. Hartzell, Sanbury, Pa.,

Rev. T. S. Johnston, D.D., treas. Le-

banon Classis, from S. S., Berne

Ref. ch., Pastor S. A. Leinbach,

Mrs. H. I. Heller, treas. Woman's

Mission Society, First Ref. church,

Tiffin, Ohio, 25 00

From a member of the First Ref. ch.,

Dayton, Ohio, amount required for

desks for school at Sendai, Japan, 171 10

Rev. Ellis N. Kremer, Bedford, Pa.,

for "Missionary Letters," 4 00

Miss Caroline Witman, Harrisburg, Pa.,

for Girls' school, Sendai, 1 00

Rev. R. C. Dowling, treasurer Clarion

Classis, from "Willing Worker"

Society, Curtsville charge, Rev. D.

B. Lady, 21.06; St. John's charge,

Rev. S. T. Wagner, 21.00, 42 06

Rev. Charles G. Fisher, from Union S.

S., Whitmarsh, Rev. J. D. Detrich,

pastor, 8.62; Paul, Katie and Ella

Smith, Phila., 1.00, 9 62

James T. Reber, treasurer Schuylkill

Classis, from Shenandoah chg., Pastor

Donat, 10 00

Rev. P. D. Schory, Lancaster, Ohio,

personal contribution, 10 00

Miss Lena L. Gross, treasurer Young

Women's Foreign Miss. Society,

Grace church, Pittsburg, for Girls'

school in Japan, 50 00

Rev. W. A. Haas, treasurer W. Susq.

Classis, from Reformed St. John's

S. S., Boalsburg, Pastor W. H. Groh,

6 00

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Philadelphia.

P. Willard, Trappe, Pa., 5 00

Rev. Simon Wolff, McConnellsburg,

Pa., for "Missionary Letters," 30

Rev. T. S. Johnston, D.D., treasurer

Lebanon Classis, from Miss Mary

Mohr, Bethany Orphan Home cong.,

for Girls' school at Sendai, 5 00

Rev. C. W. Summey, Claysburg, Pa.,

for missionary pamphlets, 30

Rev. T. S. Johnston, D.D., treasurer

Lebanon Classis, from Ref. church

Miss. Soc., Jonestown, Pa., 14 00

Rev. H. Trautman, Cleveland, Ohio,

personal donation, 5 00

Rev. Wm. M. Landis, Beaver Springs,

Pa., for "Missionary Letters," 1 50

Jacob Schildknecht, Tiffin, Ohio, from

"J. S. T.," 10 00

Rev. J. A. Peters, for "Missionary Letters,"

30

J. Hauser, Rising Sun, Indiana, for

"Missionary Letters," 30

Rev. J. A. Wickert, St. Thomas, Pa.,

for "Missionary Letters," 30

B. F. Boyer, M.D., Springtown, Pa.,

for Girls' school, Sendai, 5 00

Rev. E. D. Wettach, Anselma, Pa.,

from St. Matthew's charge, 40 00

Mrs. Adaline F. Gast, Lancaster, per

Rev. F. A. Gast, 5 00

Wm. H. Schall, Philadelphia, for Girls'

school, 25 00

Rev. J. C. Hauser, from Mrs. Aberle,

of Immanuel's Reformed church,

Baltimore, 3 00

Rev. J. N. Bauman, Pastor, Delmont,

Pa., from Salem cong., 10.00; Fen-

newtown cong., 3.82,

Rev. S. B. Muse, Massillon, Ohio, for

Girls' school, 5 00

Rev. Abr. Schneek, Louisville, Ky.,

from Wm. Plenge, 5.00; Mrs. Caroline

Metzger, 3.00, 8 00

Rev. Geo. B. Resser, Lebanon, Pa., for

"Missionary Letters," 40

Rev. John S. Wagner, Bloomsburg,

Pa., for "Missionary Letters," 30

Rev. J. G. Ruhl, Findlay, Ohio, from

Salem Miss. Soc., Wyandot county,

Ohio, 3 00

Rev. C. S. Wiand, Pottstown, Pa., for

Miscellaneous.

The Harvest of Lilies.

BY FRANCES L. MACE.

To the angel of light who stands nearest,
Illumined by rays from the throne,
Who bears forth His messages dearest,
When He comforts and strengthens His own,
Speaks the Saviour: "The Easter bells ringing
Waft echoes that reach to the sky.
From gardens of bloom freshly springing
Bring flowers for my temple on high."

Then the angel with wings of white splendor,
Speeds far through the song-sounding land,
And he gathers the flowers pure and tender,
Which April uplifts in her hand;
He lingers by chancel and altar
Where the souls of the lilies arise,
Then with pinions that stay not nor falter,
He bears them with joy to the skies.

"Dear flowers, of my earth-life a token,
Remembrance most precious they bring,
Of the hour when, the death slumber broken,
Every bud woke to welcome its King.
But from hearts yet unsullied by sadness,
Steal perfumes, far sweeter, above,
From lips warm with praises and gladness,
Go gather the lilies of love!"

In wonder, yet swiftly and lightly,
He stoops once again to the earth,
And behold! the blest flower springing
Brightly

In child-hearts of innocent mirth.
Unseen, but of fragrance immortal,
Where love reigns, the blossoms unfold,
And the angel bears back through Heaven's portal,
Rose petals with chalice of gold.

"Go once more, and be sorrow's evangel,
There are graves where the desolate grieve,
Through tears that would blind thee, O angel,
There are some who adore and believe!
There are spirits in anguish victorious,
There are hopes which no warfare can scathe—
More fragrant and starlike and glorious—
Go, bring me the lilies of faith!"

A moment is stillness in heaven,
For woe is a mystery there,
And trust, to the sorrowing given,
They need not who cannot despair,
But when, from the winged one returning,
Christ presses these flowers to His breast,
Heaven's shrine with fresh incense is burning,
And Easter is shared by the blest.

—Observer.

Selections.

Because I live, ye shall live also. John xiv. 19.

When I endeavor to contemplate the One Eternal Glory, it resolves into Three, when I would gaze upon the Three, they blend into One.—St. Gregory Nazianzen.

Many a child goes astray simply because home lacks sunshine. A child needs smiles as much as the flowers need sunbeams. If a thing pleases, they are apt to seek it; if it displeases, they are apt to avoid it. If home is a place where faces are sour, and words harsh, and fault-finding is ever in the ascendant, they will spend as many hours as possible elsewhere.

Really, in the progress of a man's life, his existence in this world is like the life in the seed, the egg, the chrysalis. The wrappings of the seed, the shell, the strange enclosing substance are not the wheat, the bird, the butterfly. The mortal bodies that we wear about with us here are not the manhood in the likeness of God. They enclose its germ. They suggest its genius. And yet the life is, in the body, imprisoned, imperfect, incomplete. And the true Easter teaching, the resurrection thought, as Longfellow phrased it, is this:

The blue egg in the robin's nest
Shall soon find wings and beak and breast,
And flutter, and fly away.

Bishop Doane, in Independent.

Personal.

Dr. Holmes characterizes Westminster Abbey as a "great museum of gigantic funeral bric-a-brac."

Queen Ranavalona III of Madagascar is a brave young woman, only 25 years of age, and is said to be a sincere Christian. About 400,000 of her people also profess the Christian religion.

Hon. William S. Peirce, Associate Judge of the Court of Common Pleas No. 1, died at his home in this city on the 4th inst. Judge Peirce was born at New Castle, Delaware, September 3, 1815, and belonged to one of the oldest families of that State, his ancestors having settled there in 1680. In February, 1866, he was appointed Judge of the Court of Common Pleas of Philadelphia, by Governor Curtin, to fill a vacancy, and in October following was elected by the people to the same office for a term of ten years, and again elected in 1876 for a second period of ten years, his nomination being endorsed by both parties. In 1886 he was again nominated by the Republicans and endorsed by the Democrats and elected for the full term of ten years.

A clever woman who is just settling in New York is Mrs. Florence Kelley Wisch-

newetsky, who is, in spite of her suspiciously Nihilistic name, a daughter of Judge W. D. Kelley, of Pennsylvania. She has brought back with her from a four years' stay at the University of Zurich a Russian medical student for a husband. Florence Kelley graduated from Cornell some half dozen years ago, a bright faced, enthusiastic girl, and went abroad to study political economy, a science that interests few women, but lays strong hold on the handful it attracts. She began the work of a newspaper correspondent for a syndicate of American journals almost immediately, and her sketches of the condition of the working women of Germany and letters on the rise and progress of the social democratic party in the German cities attracted some little attention from the press. Since her return to America Mrs. Wischniewsky has been put in charge of a series of publications to be issued as the New York Labor Library, and intended to supply economic literature to the working classes. Mrs. Wischniewsky has a mobile face that speaks her thoughts before she utters them. She is a busy woman, full of plans for future work, and will bring a quick wit and unusual intelligence to the more radical side of the discussion of the social topics of the day.

Science and Art.

The autograph collection of Director Mael, of the Museum of Paintings at The Hague has just been sold. The catalogue contained eight sections, with 919 numbers. The prices realized were considerable. There was a severe struggle for one of Rembrandt's letters, which was finally knocked down for 2,852 francs. A letter by Rubens fetched 590 francs, and one by Jordaens 540 francs. The letters of princes and statesmen were not valued so highly as those of the painters. A letter of William the Silent was sold for 200 francs.

THE STEWART ART SALE.—The Stewart collection of paintings attracted great throngs at the auction sales. Three nights of sales aggregated \$513,750. The prices were fair, though some notable exceptions occurred of pictures going for less than Mr. Stewart paid, and others bringing a much larger figure. "The first sorrow," by Meyer von Bremen, was bought by L. A. Fish for \$1025; it cost originally \$5000. The famous "The rest at Camp St. Maur, 1869," by Detaille, was started at \$1000, and was sold to N. Q. Pope for \$36,000. "Landscape and cattle," by Troyon, was bought by Jay Gould through his agent, J. K. Fletcher, for \$11,000, and he also bought Murillo's "Boy and mouse-trap," for \$1100; Knauss's "Children's party" for \$21,300, and Meissonier's "Friedland" for \$66,000. Rosa Bonheur's "Horse Fair" brought \$53,000, and was purchased by Cornelius Vanderbilt, who has given it to the Metropolitan Museum of Art in Central Park, where it can be enjoyed by boot-blacks as well as by millionaires. Ex Judge Henry Hilton paid \$10,500 for Meissonier's "Charity," \$7100 for Gerome's "Chariot Race" (which cost \$30,000), \$2800 for Bouguereau's "Blindman's Buff," and \$3900 for Pilot's "Thusnelda." For Bouguereau's "Homer et son Guide," Fred Leighton of Milwaukee paid \$5200. Daniel Huntington's "Lady Washington's Reception" will be taken to Brooklyn, Latham A. Fish having bought it for \$3300 for the Hamilton Club. John S. Kennedy bought Church's "Niagara Falls" for \$7,050, and will send it to the National Museum at Edinburgh. It is worth more money, as it is not only a grand painting, but of much historical value, the force of the Falls having quite changed since it was painted a quarter of a century ago. Troyon's "Cattle" was bought by D. C. Lyle for \$7150. Meyer von Bremen's "Industry" sold for \$3650.

Items of Interest.

The white population of Alaska has more than doubled itself in the last year and a half.

Locomotives now run in Jerusalem, and the steam whistle is heard in the streets once trod by King David.

Hon. Edwin H. Fittler was inaugurated Mayor of Philadelphia under the new charter on the 4th inst.

John G. Saxe, the witty poet, is dead. For a long time he had been afflicted with a tendency to melancholy.

President McCosh declares that since he abolished secret societies at Princeton there has been better order, less drinking, and less opposition to the Faculty.

The Crematorial Association of Philadelphia is about to erect the largest crematory in the world, about two miles from Germantown Junction, Philadelphia. It will cost \$40,000.

The Lord Mayor of Dublin announces the receipt of ten dollars from a New Yorker, which sum, the sender said, was to be applied, "in any way that will annoy Great Britain."

An order has been received by a firm in Lyons, France, from London for 2,800,000 pocket handkerchiefs with Queen Victoria's name on them, for the occasion of her coming jubilee.

It is said that at last two fashionable New York ladies this season made a specialty of sending the flowers used for decorations at dinners and receptions to the charity hospitals the next day.

There is a bill now before the Pennsylvania Legislature, and a similar one before the Legislature of New Jersey, making it unlawful for spiritual mediums (so-called) to pursue their deceptive practices for gain.

The palm branches used in Catholic churches at the North on Palm Sunday come largely from palmetto trees on the Sea Islands of South Carolina. It is estimated that not less than 200,000 branches are shipped from Charleston every spring.

The \$250,000 guarantee fund asked by Mr. D. L. Moody to found in Chicago a training school for missionaries, has been fully subscribed. Among the subscriptions are the following: J. V. Farwell, \$100,000; Mrs. McCormick, \$50,000; Marshall Field, \$10,000; T. W. Harvey, \$10,000.

In the tropics the finest orchids are often found in the tops of the highest trees, at such an elevation that they can only be reached by cutting down the tree; while few are seen in the lower shades of the forest, which are singularly bare of bloom. Instances are not uncommon of expert collectors having been sent thousands of miles across the ocean to some remote part of South America, India, or the Malayan Archipelago, to secure some orchid of which a specimen or two may have been brought home.

Rutgers College has received a handsome gift. P. Vanderbilt Spader, Esq., of New Brunswick, N. J., has presented to the college his fine private library, numbering between 4,000 and 5,000 volumes, and valued at about \$15,000. It is especially rich in illustrated works on art in local history, and in bibliography. Mr. Spader has before this shown his interest in the college by endowing the "Tunis Quick Prize" in English and the "Peter Spader Prizes" in Modern History. The library just given is already in process of transference to the College Library Building. New card catalogues of the College Library have been recently completed. Additions by purchase, chiefly from the "Robert H. Pruyn Library Fund" of the \$10,000 given by the late R. H. Pruyn, of Albany, N. Y., a member of the class of '36, have added some 5,000 volumes to the library since 1882, when Dr. Gates became President. The Sage Library of the Theological Seminary has also been thrown open to college students, so that over 60,000 well-chosen books are now within reach of Rutgers students.

Books and Periodicals.

Any of the books here noticed can be had through our Publication House, 307 Arch Street.

THE LIFE OF JESUS, According to Extra-Canonical Sources. By Rev. Bernhard Pick, Ph.D. New York: John B. Alden, Publisher, 1887. Pp. 189. Price, 50 cents.

This apocryphal life of our Lord meets a felt need. Nothing like it exists in the English language. We have indeed long had translations of the Apocryphal books of the New Testament, and they have always been an object of interest; but no English scholar has hitherto undertaken to compile the biography of Jesus from the Apocryphal Gospels, of which there are about fifty, preserved either entire or in fragments, or at least known to us by name. This was done for the Germans by Hofmann in his *Leben Jesu nach den Apokryphen*, published in 1851, and Dr. Pick, following the plan and arrangement of Hofmann, has now accomplished the same important task for the English-speaking world. This book, besides being a literary curiosity, presents a historical value, as showing beliefs and sentiments widely prevalent, especially in heretical circles, in the early Christian ages. Some of the Apocryphal Gospels are very old and were extensively read. The *Protevangelium of James*, of Ebonite origin, is referred to already by Justin Martyr, and Clement of Alexandria, and mentioned by name by Origen. The book was found particularly valuable from an apocryphal point of view. It shows the broad contrast between the Canonical and the Apocryphal Gospels, and makes it evident why the one set of Gospels with their silly, and oftentimes immoral stories were rejected, while the other set with their historical sobriety and dignity were preserved by the Church as part of the rule of faith and life. It is a book every minister and theological student should carefully read, if only to confirm his faith in the inspiration and authority of the New Testament Gospels. It will amply repay him for the small sum spent on its purchase.

The April WIDE AWAKE opens with a very beautiful Easter Morning frontispiece of lilies and chanting children by W. L. Taylor, who also illustrates the quaint article by Mrs. H. G. Rowe, entitled "A Yankee Schoolmistress."

A Canadian poet, Miss Agnes Machar, has an Easter poem, "Easter Lilies," and Mrs. Susan Archer Weiss, an article upon old Easter observances, and a Read Goddard a little plaint entitled "Easter Vases." Mr. Masson, the curator of the National Museum, contributes an interesting article upon "Indian Dolls and their Gradles." C. F. Holder has an entertaining paper upon "Homes Underground," Mrs. Bolton in her "Successful Women" series writes about "Marion Harland," of whom there is a portrait, and Miss Hewins of the Hartford Library Association talks with the young folks about making "A Collection of Pictures," and the boys are told by another boy of fourteen "How to Make a Squirrel-Cage." Susan Coolidge has a Nantucket story, "The Shipwrecked Cologne Bottle." Mrs. M. E. M. Davis a story, called "A Morning Glory," and Miss Guiney writes in her fairy papers of "Dear Brownie." The serials are—"Romulus and Remus," "Montezuma's Gold Mines," "A Young Prince of Commerce," and "Howling Wolf and his Trick Pony." \$2.40 a year. D. Lothrop Company, Publishers, Boston, Mass.

THE APRIL PANSY embraces in its contents stories, poems, sketches historical and biographical, teeming with present truths and pulsing with life adapted to the needs of its every reader. The Easter poem, as well as the paper on "Some Remarkable Women," are of importance and interest. The former as adapted for a recitation, and the latter being a sketch of Frances E. Willard, with a good portrait. Illustrated throughout. \$1.00 a year. Boston: D. Lothrop Company.

SELECTED GEMS. The new book entitled "Selected Gems and Modern Themes," will be of great interest to those who play the organ. The music in the book is suitable for either pipe or reed organ, and while being of a high grade, it is not difficult. It is a fine large book, with nearly every piece so arranged that there is no turning of leaves. The type is clear and large, so that the organist has no difficulty in reading the notes. The selections consist of preludes, voluntaries, a collection of miscellaneous pieces, wedding and festival music, and all the organist needs. Many of the great masters are represented, such as Beethoven, Mendelssohn, Schumann, Weber, and many modern famous writers. It is a book that every young organist should examine. There are no songs or hymns in the collection. Send for a copy of "Selected Gems and Modern

Themes." A fine large book of excellent organ music. Sent to any address on receipt of the price, \$1.50, by Oliver Ditson & Co., Boston, Mass.

LITTELL'S LIVING AGE. The numbers of Littell's Living Age for the weeks ending April 2nd and 9th contain—Naucratis and the Greeks in Ancient Egypt, Quarterly Review; Valentine Visconti, and The Present Position of European Politics, Fortnightly Review; The Trials of a Country Parson, Nineteenth Century; The Military Frontier of France, National Review; Jubilee Years, and An Unintentional Trip to North Benini, Chambers' Journal; Perugia, Macmillan's Magazine; A Terrible Night, Murray's; A Brush with Chinese Pirates, All the Year Round; Incidents of the Earthquake, and The Fawcett Memorial, Saturday Review; The Sufferings of the Clergy, and An Old French House, Spectator; The Burial of the Jews of Spitalfields, Pall Mall Gazette; Snowstorms on the Hills, St. James's Gazette; Sudden Changes of Temperature, Medical Press; with instalments of "A Secret Inheritance," and "Richard Cable, the Lightshipman," and Poetry.

A new volume begins with April. For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4.00 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Married.

At the residence of the bride's father, March 31, 1887, by Rev. E. S. Hassler, Mr. Daniel A. Shafer, of Mansfield, Ohio, to Miss Bella Imler, of King Township, Bedford county, Pa.

At the residence of the bride's parents, March 30, 1887, by the same, Mr. Shannon B. Riddle, of Oslerburg, to Miss Florence Potter, of Cessna, Bedford county, Pa.

At the residence of the bride's parents, February 13, 1887, by the same, Mr. Charles H. Dierck to Miss Annie C. Long, both of Bedford county, Pa.

At the parsonage, at Mann's Choice, Bedford county, Pa., March 13, 1887, by Rev. S. Q. Long, Samuel L. Robb to Sarah E. Moser, both of Bedford county, Pa.

By Rev. H. F. Long, at the Reformed parsonage in Marklesburg, Pa., Mr. Henry C. Peightel, of McConnellstown, to Miss Ella Shultz, of Marklesburg.

March 3rd, 1887, at the Reformed parsonage, Bloomsburg, Pa., by Rev. John S. Wagner, Mr. C. W. Traver, Sunbury, Pa., to Miss Lillie D. Hill, Shamokin, Pa.

March 15, at the residence of Mr. L. N. Cox, Bloomsburg, Pa., by the same, Mr. Charles B. Cox, Bloomsburg, Pa., to Miss Olive Holdren, White Hall, Pa.

Obituaries.

Obituaries to be inserted must be no longer than three hundred words.

DIED.—Near West End, Bedford county, Pa., March 11, 1887, John Jacob Mowry, son of Deacon Jacob Mowry, and grandson of Elder Frederick Mowry, aged 3 years, 6 mos. and 6 days.

DIED.—In Martinsburg, Blair county, Pa., Wednesday evening, March 16th, 1887, Miss Margaret Nora Wolff, aged 25 years, 5 months and 18 days.

For a year or more, this estimable Christian young woman battled with that fell destroyer, consumption, but in her case, as in all others, though always flattering, the disease, day by day, not only weakened the body, undermined the constitution, and debilitated the system, but at last gained the victory, and death came in and claimed Nora as its victim. She was consecrated to God and the church, in early infancy, by the solemn ordinance of baptism, and growing up under the religious influence of the family and the church, and nurtured in the Sunday-school and catechetical class, she was, at the proper age admitted, by the solemn rite of confirmation, into full membership in St. John's Reformed church, of which she continued a consistent member to the day of her death.

She will be much missed in the congregation and Sunday-school to which she belonged, for she was always in her place when duty called—and always in her place, when well, during service on the Lord's Day and during the week. As a mark of respect, the Sunday-school attended the funeral in a body, and the audience room of the church was filled to overflowing to pay a last tribute to her memory.

May the Lord sanctify this affliction to the good of the family, that finally they all may meet around the throne in heaven. By request of the family, the writer and Rev. F. A. Ruple conducted the funeral services. Truly in this case the words of the prophet are applicable, "Her sun is gone down while it is yet day." J. D. M.

Resolutions of Respect.

At a special meeting of the St. John's Reformed Sunday-school Association, held on Sunday, March 20th, 1887, the following resolutions of respect and condolence were adopted, viz.:

WHEREAS, It has pleased God, in His infinite wisdom, to call from our midst, our beloved sister, Nora Wolfe, and

WHEREAS, While we humbly and reverently bow to Him who doeth all things well, we will never cease to cherish the memory of our departed sister, as one who, while health and strength permitted was a regular attendant of our Sunday-school. A loving sister and a friend, a faithful worker, ever ready to perform all the duties devolving upon her as a member of a school. Therefore be it

Resolved, That in the death of our sister, the Sunday-school and congregation have lost one of their most devoted and consistent members.

Resolved, That while we mourn her departure, we will think of her as only gone before, waiting in heavenly rest, for the day when we shall all meet again.

Resolved, That we tender to the sorrowing parents, brother and relatives of our deceased sister, our heartfelt sympathy, in this, their sudden bereavement.

Resolved, That a copy of these resolutions be presented to the family, placed upon the minutes of the Sunday-school, and be given to the Martinsburg Herald and Reformed MESSENGER for publication.

CELIA SANDERS,
MAGGIE MYERS,
LIZZIE MAY,
Committee.

DIED.—Christian Roettger, of Tcd township, Fulton county, Pa., March 6, 1887, aged 53 years, 4 months and 6 days.

Mr. Roettger came to this country a number of years ago from Hesse Cassel, Germany, and settled in this cove. He had been ill for some time from a complication of diseases. His wife preceded him to the spirit world but eight days. By this sad Providence his family suffers a great loss. May they have the sympathy and prayers of the church of which they were both faithful members. He served many years as a deacon and died in office. He will be not only missed by his family, but in the church work and its councils. He was conscious to the last. His faith in Christ strong and unshaken. His funeral was held on the 8th ult., and was largely attended. S. W.

DIED.—John Frymyn, on the 12th of March, 1887, aged 68 years, 8 months and 15 days.

He had a painful and lingering illness, but bore it patiently and was resigned to God's providence, and held his trust in Christ to his end, which was peace. He was a consistent member of the Reformed church here at McConnellsburg for many years, and was highly esteemed in the community as a Christian man. His mortal remains were laid to rest on the 14th ult., in the Union Cemetery in Ayr township, followed by a large concourse of friends and neighbors. A discourse was delivered at the house of the deceased, from the 90th Psalm, from third to seventh verse inclusive, by Rev. S. Wolf, his pastor.

DIED.—At Bloomsburg, Pa., March 15th, 1887, after a brief illness, Mrs. Carolina A. Fornwald, aged 31 years, 6 months and 14 days.

Mrs. Fornwald, whose maiden name was Price, united with the Reformed church at Bloomsburg in her youth. As the records show, she continued a faithful member of the church until the Master called her to leave the tenement of clay.

Her last illness was sudden, severe, and comparatively brief. Her suffering at times was intense, yet she bore it with fortitude. When she realized the severity of the disease that had laid hold of her, while expressing her anxiety for the near and dear ones she would have to leave behind, yet she was resigned to the will of our heavenly Father.

She leaves a husband, to whom she was a help-met indeed, and three small children, to mourn her departure. She was a loving, devoted wife and mother.

Thus in the first two and a half months of this year, death has twice visited the Reformed congregation at Bloomsburg, taking away two of the faithful female members. While we shall miss them and mourn our loss, we bow in humble submission to Him, whose "ways are higher than our ways, and His thoughts than our thoughts." PASTOR.

DIED.—On Friday, March 18, 1887, Mary E., wife of Robert C. Schmertz, the well-known glass manufacturer of Pittsburg, and deacon in Grace church.

Mrs. Schmertz was a most devoted Christian, an ideal wife and mother, and during her illness and after her death many were the touching proofs given that the poor loved her. By her womanly tenderness, her gentleness, her sweet sympathetic nature, and her true Christian charity she endeared herself to a large circle of friends. She will be greatly missed in the church, and in the home circle. She leaves a husband, a daughter, and five sons, whose grief is most intense indeed. But the mother's influence was so sweet, her teaching and example so ennobling, and such a truly Christian impress did she leave upon the hearts of all her loved ones, that no one, who knows them intimately, doubts but that, by and by, there will be a glad, happy reunion.

DIED.—Near Pavia, Bedford county, Pa., March 19th, 1887, Mrs. Eliza Feather, aged 57 years, 5 months and 22 days.

This mother was, apparently, in her usual health, and was going about doing her household duties when suddenly she fell and expired. Death coming so suddenly, the stroke was a heavy one to husband, children and friends. But they mourn in hope, for in her early years she gave herself to Christ, and during her life was a faithful and consistent member of the Reformed church of this place.

May God in His mercy sanctify and bless this affliction to the spiritual good of those left behind, and may they lay to heart the solemn admonition, "Watch, and be ye ready, for ye know not the day or the hour when the Son of Man cometh." C. W. S.

DIED.—At his home in Bedford county, Pa., Thomas Burket, aged 71 years, 11 mos. and 18 days.

This aged father in Israel was for many years a consistent member of Greenfield Reformed church. In all his afflictions he continued to trust his Lord and Master, and awaited patiently the summons to call him hence. His remains were laid away in the family burying-ground to await the resurrection morn.

May the God of all consolation sanctify this affliction to the good of those left behind, and may they strive to attain that "rest which remaineth for the people of God." C. W. S.

DIED.—On Dry Ridge, Bedford county, Pa., February 16, 1887, of asthma, Lewis Hersheimer, aged 82 years, 10 months and 2 days.

DIED.—On Dry Ridge, Bedford county, Pa., Feb. 25th, 1887, of diphtheria, Ralph Earl Keller, son of Elder John Keller, aged 2 years and 18 days.

DIED.—At Bard, Bedford county, Pa., March 2, 1887, of brain fever, Harry C. Mowry, son of John Mowry, and grandson of Elder Frederick Mowry, aged 1 year and 9 months.

DIED.—Near West End, Bedford county, Pa., March 4, 1887, Sylvester Geller, infant son of John Geller, Esq., aged 23 days.

DIED.—On Dry Ridge, Bedford county, Pa., March 6, 1887, of diphtheria, Harry Albert Keller, son of Elder John Keller, aged 11 years and 6 months.

Specimen Copies sent on application.

Beneficiary Education.

Receipts during February and March.

Third Church of Baltimore, per Rev. S. S. Miller, Treasurer Maryland Classis, \$50 00

Zion's Church of Hagerstown, per do., 46 70

Middletown Church, per do., 42 75

Westminster charge, per do., 35 00

Clear Spring charge, Children's Day, per do., 15 00

Mount Pleasant charge, Miss. Society, per do., 10 00

Taneytown Church, per do., 5 00

Martinsburg charge, per Rev. F. A. Ruple, treasurer Juniata Classis, 20 00

Schellsburg charge, per do., 16 51

Altoona Church, per do., 16 00

Dunning's Creek charge, per do., 15 80

Friend's Cove charge, per do., 9 00

Amount, \$290 76

WM. M. DEATRICK, Treas. Board of Education. Mercersburg, Pa., April 1st, 1887.

Received from Estate of John Lerch, deceased, Bethlehem, Pa., per Rev. I. K. Loos, D.D., amount of legacy, less collateral inheritance tax, \$2375 00

CHAS. G. FISHER, Treas. Board of Education, Synod of U. S.

Received from Rev. B. Bausman, D.D., Reading, Pa., one copy each of "Sinai and Zion," and "Wayside Gleanings;" Rev. G. B. Russell, D.D., Zullinger, Pa., one copy each of "Creed and Customs," and "The Ripe Harvest;" Rev. Wm. M. Reilly D.D., Allentown, Pa., one copy of "The Artist and His Mission;" Rev. A. C. Whitmer, Lancaster, Pa., one copy of "Missionary Papers;" Rev. F. A. Gast, D.D., Lancaster, Pa., one copy of "An Introduction to the Holy Scriptures." The students of the Seminary return thanks through the undersigned committee,

C. B. SCHNEIDER, J. F. MOYER, S. U. MITMAN.

Library of Theological Seminary, Lancaster, Pa., April 1, '87.

Received from Ladies' Missionary Society, Third Reformed church, Baltimore, Rev. C. Clever, to Studio Annex, Grace Chapel, Washington, D. C., \$10 00

C. F. SONTAG.

Philadelphia Markets.

Wholesale Prices.

Monday, April 11, 1887.

BREADSTUFFS.—Flour, Super, \$2.50@2.75; winter, extra, \$3.25@3.50; Pennsylvania, \$3.50@3.75; Pennsylvania, roller process, \$4.40@4.50; Western winter clear, \$4.40@4.50; do. straight, \$4.50@4.60; do. patent, \$4.50@4.60; Rye Flour, \$4.75@4.85 per barrel.

WHEAT.—Car lot in elevator, per No. 2 Delaware red, 92 1/2 cts; No. 2 Pennsylvania red, 90c; No. 2 red, 1 No. 3 red, 88c.

CORN.—Sales of 2000 bushels No. 3 mixed at 66 1/2 cts. No. 2 mixed, 47 1/2 cts; No. 2 yellow, 47 1/2 cts; No. 2 high mixed at 47 1/2 cts.

OATS.—Sales of 1 car ungraded white at 37 1/2 cts; No. 3 white at 37 1/2 cts; No. 2 white, at 38 1/2 cts; No. 1 white at 39 1/2 cts.

RYE.—No. 2 Pennsylvania, 53c.

PROVISIONS.—We quote Mess Pork at \$16.50@17; family Pork, at \$17@18, as to weight; shoulders in salt, 6 1/2 @7; do. smoked, 7 1/2 @7 1/2 cts; breakfast bacon, 9 1/2 cts; Loose butchers' Lard, 7 1/2 @7 1/2 cts; prime steam do. \$7 1/2 @7 1/2 cts; city family beef, \$10.50 @11; city Tallow in hogheads, 3 1/2 @4.

POULTRY.—We quote live fowls 12c; winter chickens, 16@17c; dressed fowls, 14c; dressed fowls, 14c; exceptional fowls, 15c; Dressed chickens, 18@20c; dressed turkeys, 14c.

BUTTER.—We quote creamery, extra new, 30@32c; creamery, good, 28@30c; fresh, 28@30c; Bradford county fresh tub, extra, 27@28c; New York State, extra, 26@27c; creamery prints, 33c.

EGGS.—Pennsylvania and Near-by firsts, 13 1/2 cts; Western, 13@13 1/2 cts.

CHEESE.—We quote New York full-cream fancy at 15 1/2 cts; do. do. good to prime, 14@14 1/2 cts; Ohio full, 14 1/2 cts; Pennsylvania, part skim, 13 1/2 cts; and full skim, 13@13 1/2 cts, as to quality.

REFINED SUGARS.—Powdered, 5 1/2 @6 cts; granulated, 5 1/2 @5 1/2 cts; Crown A, 5 1/2 @6 cts; A, 5 1/2 @6 cts; and confectioner's A, 5 1/2 cts.

COTTON 10 1/2 cts for middling uplands.

HAY AND STRAW.—We quote Timothy, choice, at \$14.50@15; do. fair to good, \$12@13; Rye Straw, \$13.50 for straight without wood.

SEEDS.—Clover, Western, 6 1/2 cts @ 1 lb; @ 7 1/2 cts for prime to choice; Flax, \$1.19 @ 1.20 per bushel. Timothy at \$2.10 per bushel.

FEED.—We quote Winter Bran, \$13.50@13.50, as to quality.

PETROLEUM.—65c for 70 Abel test in barrels, and 85c for 110 test in plain cases.

WANAMAKER'S

PHILADELPHIA, April 11th, 1887.

If you write for what you want our trained buyers select it for you.

On the 4th of April, we made a grand occasion in Dress Materials. We surprised ourselves as well as our friends. Our experience has taught us more of our own organization than we ever knew before. The array of our own Dress and Silk Goods, when fairly brought out, like an army in review, taught us the power of our own goods-gathering.

It has been already said that only here can be found such a Dry Goods Museum. It's true beyond doubt or question. We know it now.

Here are bits from a few of the newspapers:

The Record:

More like an explosion than a store. It's a liberal education for a woman to look around, just to see the display, the color combinations and the effects produced by tinting and shading. The salient fact is that this is pre-eminently a Dry Goods Store.

The Times:

The display was made regardless of expense, and experienced judges say that no such exhibition has ever been given, either in this country or in Europe, and that \$2,000,000 would not cover the value of the goods in sight.

The Daily News:

An unprecedented display of Dress Goods took place yesterday at Wanamaker's, and thousands of women crowded the great establishment all day long, looking at the best products from the looms of a score of nations. There were Silks and Wools of a hundred textures and hues, and the total value of the goods in sight was over \$1,000,000. The entire first floor of the building, including the arcade, four acres of flooring in all, was filled with the show.

The Inquirer:

Crowds of people surged through the avenues that twine in and out around the great masses and pillars of merchandise all day long, and when the closing hour came, the verdict of every one was that the Easter opening at W. N. M. K. R.'s was the greatest event yet in the line of mercantile display.

The Herald:

To WANAMAKER'S is due the credit of the greatest Exhibition of Dress Materials ever presented.

There seems to be but one opinion; the like of what we show in Dry Goods can be found nowhere else on this side the Atlantic. The exhibition of last week demonstrated beyond question that the Store is first and above all else, a Dry Goods Store; and, although much besides, that it is the first Dry Goods House of this city, and first of all the Retail Dry Goods Houses of America.

Millinery too. We opened our New Trimmed Millinery Parlors, on Wednesday last, 1059 square feet of French Plate Mirrors in that room. Nothing like it for the purpose anywhere on this continent. We mean that nowhere else shall you find such a gathering of trimmed things for women's head gear.

How is the fashion drifting? Let us look about a bit. Smaller shapes, they say. The Bonnets are small; the Hats are mostly small, a few Gainsborough effects. Close round Hats; chipper little bonnets, bits of brightness and sauciness, tricked out with ribbons and flowers.

The dead bird craze is becoming a memory. Fluffy ostrich tips, bunches of brilliant hackles, stray feathers here and there, but few heads or bodies of birds; wings a stronger feature.

Ribbons, Jet and Flowers in the three bonnet trimmings, graces for the season.

A novelty of the novelties you'll see best in the untrimmed. Not French, Yankee. Seems the lightest of all the bonnets, almost the perstest. Crocheted stuff stiffened as by varnish. Call it "Russian Hair." Almost as near to nothing as the old time "Neapolitan" of braided horsehair. Black and colors, both beaded and plain.

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